

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, December 17, 1987

SOUTHERN BAPTIST HISTORICAL  
LIBRARY AND ARCHIVES  
Historical Commission, SBC  
Nashville, Tennessee

## Bibles for the world: that all may hear

By Mary Hogue

RICHMOND, Va. — A donkey cart filled with barrels of water stood outside Mahalapye Baptist Church in rural Botswana. One by one, the barrels were emptied into the baptistry, and 11 new Christians were baptized.

One was Grace, a young woman who had attended a prison Bible study led by missionary Fern Dannelley. Grace stood to give her testimony. "I was a thief and a prostitute," she said, "but not anymore." Now she was God's child because of her faith in Jesus Christ.

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Southern Baptists — as people who believe the Bible is God's Word for mankind — are in many other places as well, working to ensure that people have access to the Bible. Their concern led to the "Good News, America" campaign of 1986, but it has never stopped with Bibles for the United States alone.

In the Philippines, for example, Bible correspondence courses are reaching people and helping churches to grow. One 60-year-old man told how his former religion discouraged his reading the Bible. "I thank God for the Bible correspondence course," he said. Now he knows Christ as his Savior. The Bible Doctrine Baptist

Church, which he started in his home, is one of four churches begun in 1986 as a direct result of the mass media ministry of Philippine Baptists.

"We know you (Southern Baptists) hold the ropes in prayer and support of us and missions throughout the world," says Jim Crittendon, who directs follow-up of those who accept Christ through the Philippine ministry. "We feel proud to be Southern Baptist missionaries and represent thousands who place spreading the gospel as a top priority."

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David Barrett, editor of the World Christian Encyclopedia, says "access to the Bible is the right of every human being." He says making it available to people in their own language is the responsibility of every Christian. Barrett estimates Southern Baptists are first among denominations and agencies in Bible and Scripture distribution, but they get little publicity.

Some of the funds used for Bible distribution were left by individuals with a vision for sharing God's Word with people who speak other languages. One such visionary was Anne Oldham, a woman who left a \$2 million estate in a trust fund for the Southern Baptist Foreign Mission Board to use for Bible distribution. "His words will never pass away," she once said.

Since 1966, when Oldham died, earnings from the fund have provided more than \$2.7 million for Bibles. During the last 18 months, the Foreign Mission Board spent more than \$800,000 in Bible projects throughout the world. Many people now can read the Bible because of the faithfulness of people like Oldham and because of the work of national Baptists and Southern Baptist missionaries supported by the Lottie Moon Christmas Offering and the Cooperative Program.

Many Southern Baptists do not know how many Bible projects they support throughout the world. Southern Baptist men will join with the Foreign Mission Board and others in the Baptist World Alliance Men's Department to help ship 100,000 Bibles into Russia to commemorate 1,000 years of Christianity there.

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But with all the current Bible projects, hundreds of requests from missionaries remain unfilled. Southern Baptist missionaries depend on groups such as the Wycliffe Bible Translators, the American Bible Society and the United Bible Societies to translate and publish Bibles, Scripture portions and Testaments. But they also invest funds in joint Scripture translation projects such as those for the Kuna Indians of Panama, the Quechua Indians in Peru, and Sindhi in Pakistan and the Uzbeks in Central Asia.

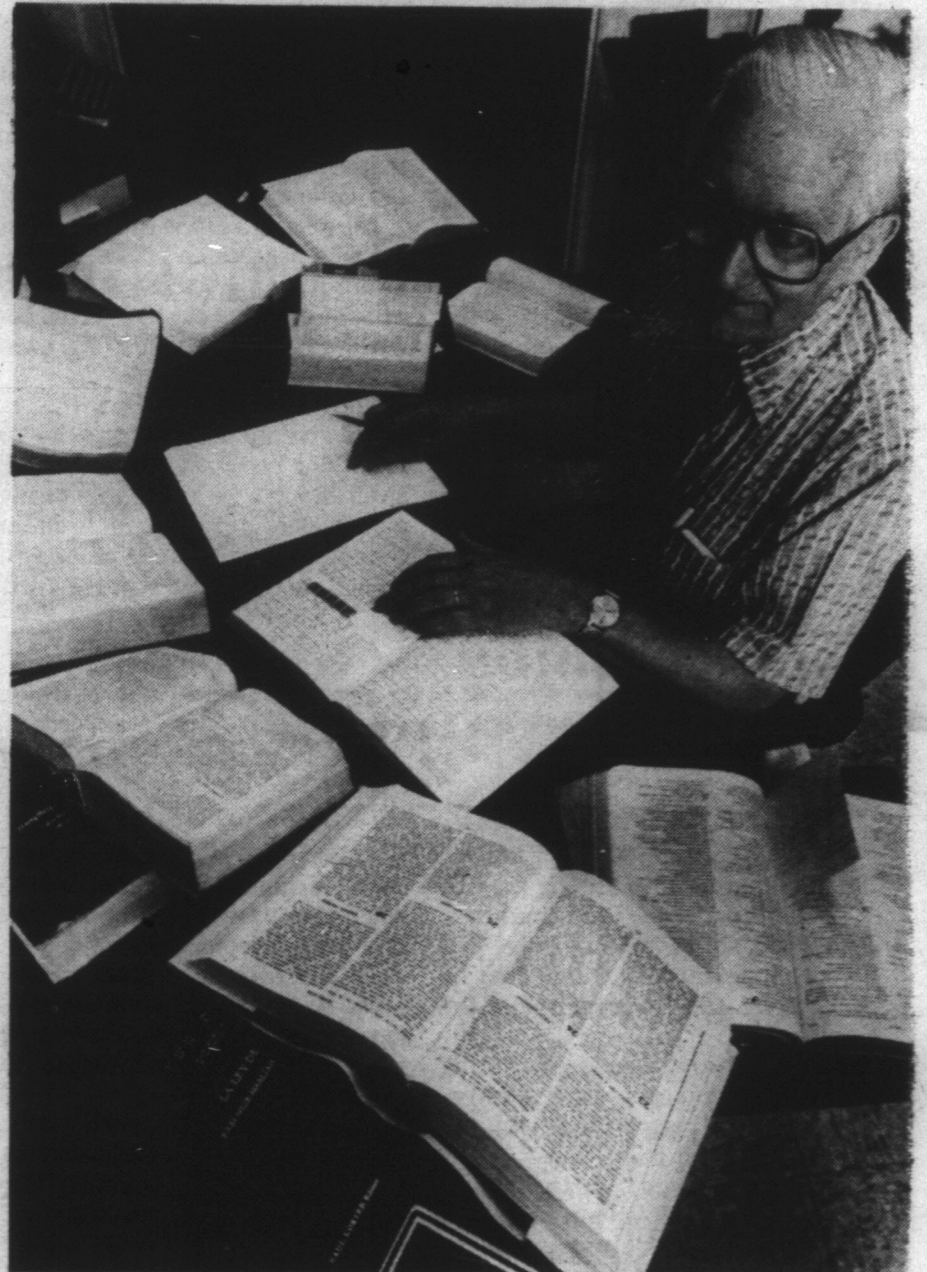
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Christmas. At well dedications, he presents copies of the Bible to community officials who helped with the project.

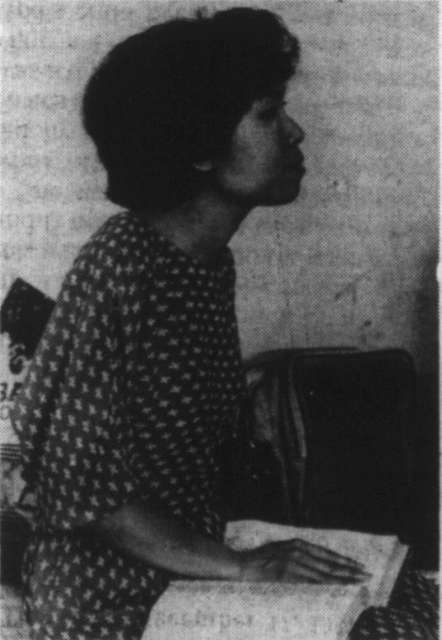
But the big seller is the New Testament. Already, more than 800,000 copies have gone to countries in Latin America. The Evangelical Baptist Convention of Paraguay is training church leadership to use the 13 lessons in the back of the New Testament in home Bible studies. Their goal for this year was to begin 75 studies, 30 of which were started in the first six months.

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Bibles, going door-to-door as Southern Baptists did in the "Good News, America" campaign.

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With God's Word in their language, the 1.3 billion people who have never heard the name of Jesus can hear and respond.



### A Bible in her language

With Bible open in her lap, a woman listens attentively as the Bible is taught in a church in Singapore. The 1.3 billion people in the world who have never heard the name Jesus can know and respond when they have access to God's Word in their language. (FMB) PHOTO By Joanna Pinneo



# Baptist Record



Southern Baptist long-distance runner Stan Cottrell (left) entitled his 1984 autobiography "No Mountain Too High" after running across the United States and Europe. But he admits he was tempted to revise the motto after running more than 250 miles in mountainous South Korea. Korean Baptist pastor

Paek Shin Gi (center) ran the whole distance with Cottrell. Korean police escorted the athletes, who ran to salute the Korean people and draw national attention to Baptist ministry. (BP) PHOTO By Mickey Grant

## Trio runs through S. Korea

By Erich Bridges

SEOUL, South Korea (BP) — Long-distance runner Stan Cottrell ran more than 250 miles in 10 days to salute the people of South Korea and Baptists there.

That's about "a marathon a day," said Southern Baptist missionary David Bishop, who organized the late October-early November run from the southern city of Mokpo to Seoul.

Korean Baptist pastor Paek Shin Gi ran the entire distance with Cottrell. Bishop, a competitive marathon runner, joined the two for long portions of the run.

The distance was no big deal for Cottrell, a Southern Baptist who attends First Church, Atlanta. He has amazed the sports world for years with his record-setting runs across the United States, Europe and China. But Cottrell was almost ecstatic about Korean response to his latest feat.

"This is the best of the best," he said after finishing the run in Seoul where he was welcomed at the city's Olym-

pic committee headquarters by Baptists, missionaries, Korean and International Olympic Committee officials, and American Ambassador James Lilley. Seoul will host the Summer Olympics next year, and Baptists and missionaries plan a variety of ministries.

Escorted from start to finish by Korean police, the Baptist trio ran through dozens of towns and villages along the route, meeting with mayors and other officials and speaking in churches. On one Sunday morning Cottrell spoke in three churches within 90 minutes, running from one to the next. But he said spontaneous encounters meant the most to him.

"The farmers would come up out of the rice fields and stand on the side of the road. People would blow their horns and wave — the shop owners, the people in cars and buses," he related.

People seemed to appreciate that someone would "care enough about their country and about them to come

and meet them on this kind of one-on-one and person-to-person basis," Bishop said.

Both national television networks broadcast numerous reports on the run, providing wide public exposure for Baptists.

"There were lots of little towns where the Baptist pastor was able to go to the mayor or even the governor in one situation," Bishop said. "They were able to be seen a little more as community leaders by being seen as responsible for bringing this event as it moved along the country and got nationwide news coverage. They gained some status, or 'face' if you will, in their communities."

"China Run," the film documentary of Cottrell's 1984 journey across China, has been seen in Atlanta and Los Angeles and soon will be distributed across the United States, he said. He added he also has received permission to run across Vietnam early next year.

Erich Bridges writes for the FMB.

## Texas Baptist 'consortium' will offer Bible courses

DALLAS (BP) — Students at five state universities in Texas will be able to receive transfer credit from the Texas Baptist university of their choice for biblical studies courses offered through the Baptist Student Union beginning this spring.

The new procedure, made possible through an unprecedented consortium-style arrangement involving Texas Baptists' eight universities, will be used at the five state universities that have severed relationships with denominationally-affiliated Bible

chairs.

"We believe this cooperative venture represents a new day for Texas Baptists as we seek to fulfill our longstanding commitment that every student on a college or university campus in Texas should have access to biblical studies courses," said Jerry Dawson, director of the Christian Education Coordinating Board of the Baptist General Convention of Texas.

The transfer procedure will be in effect for the spring semester at the University of Texas campuses in

Austin, El Paso and Arlington, at Texas Tech University in Lubbock and at Midwestern State University in Wichita Falls.

Dawson noted Baptist involvement in the traditional arrangement has been built upon three guiding principles: church-state separation will be protected; courses will be offered as free electives to students in a non-sectarian manner; and biblical content instructors will realize they are guests at the university, operating at the invitation of the host school.

## Missionaries weather violence in Haiti

PORT-AU-PRINCE, Haiti (BP) — Southern Baptist missionary Mark Rutledge feels relatively safe amid the violence in Haiti but asks for prayer for fellow missionaries who are new to Haiti.

The first election in Haiti in 30 years was scheduled Nov. 29 but was called off because of widespread violence shortly after polls opened. At least 15 people were shot or hacked to death at one polling station by killers opposing the election, and 12 other deaths were reported.

"I personally did not go to church yesterday (Nov. 29) on the recommendation from most of the people I know here who said it wouldn't be too safe," Rutledge said. Some polling stations

were located at churches, and "the worst place you could have been was at the polls and out on the street," he explained.

Rutledge said he hadn't heard of any Haitian Baptists being attacked or injured during violence. The executive committee of the Haitian Baptist Convention met two days before the election, he reported. The committee met in northern Haiti, where less violence has occurred.

Until the election, Rutledge had been going to language school two hours daily and to his office to handle administrative work related to well-drilling projects and an agriculture school. After the violence passes, he said, he will resume normal activities.

## Texans aid tornado victims

By Ken Camp

PALESTINE, Texas (BP) — When tornadoes slashed an arc through central and eastern Texas Nov. 15 — leaving 10 dead, more than 150 injured, and hundreds homeless — Texas Baptists responded within hours to help put together the pieces of shattered lives.

Two members of First Church, Whitehouse, Elizabeth Schultz and Linda Smith, were among the tornado fatalities, said Pastor Curtis French.

Other members sustained serious damage to their homes, and at least one member's house was almost completely destroyed.

First Baptist of Whitehouse was established as Red-Cross emergency headquarters for disaster relief in the southern Smith County area.

In Palestine, one of the hardest-hit communities, an emergency shelter was established at Southside Baptist Church almost immediately after the storm struck. The Texas Baptist

Disaster Relief Mobile Unit arrived before dawn Nov. 16 and was set up on an abandoned discount store parking lot near the most devastated residential area in town.

About 2,100 meals were served the first two days after the storm. Members of Southside Baptist in Palestine worked around the clock for three days after the tornadoes, operating an overnight shelter, a food pantry and a hot-meal service.

The Texas Baptist Temporary Emergency Child Care Unit was moved into Palestine Nov. 19. The unit has been approved by the Texas Department of Human Resources as a licensed childcare center in disasters. Care is provided during daylight hours, allowing children to get a hot balanced meal at noon and providing parents time to clean up homes and businesses.

Ken Camp writes for Texas Baptists.

## "Full Gospel" church is dropped

LUMBERTON, Texas (BP) — Pastor Richard Vaughan and three other messengers from Fletcher Emmanuel Baptist Church here, arrived at the annual meeting of Emmanuel Baptist Association in Kountze, Oct. 19, only to learn their church had been dropped from the association's membership rolls.

The association's executive board voted Sept. 17 to withdraw membership from Fletcher Emmanuel Church and deny messengers from the church to participate in the annual meeting.

The executive board found the church to be "heterodox in the faith and disorderly in practice" in withdrawing fellowship from the church, the largest in the association and a perennial leader in baptisms in Southeast Texas.

Among "heterodox" positions of the church, the committee said, were statements regarding healing, casting out demons, speaking in tongues and allowing dual membership. Vaughan was quoted as having said "true" New Testament churches follow such practices.

Vaughan told the Baptist Standard that by "true" he said he meant "complete." The association action will not

affect the church's participation in Texas and Southern Baptist conventions.

**Baptist Record**

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# Editorials . . . by Don McGregor

## Selfless giving

There are seven more shopping days until Christmas, not counting the Sunday that comes in the middle of the seven.

That's not much time, and most of us will spend it rushing frantically from place to place to get the things we feel we must give somebody else for Christmas.

There is nothing wrong with that. Many of us simply wait until Christmas to make gifts that we would be giving on some other occasion anyway if it weren't for Christmas. Christmas is a time for giving, and the problem is not in the giving but comes from losing sight of the reason for the gifts.

The biblical account of holiest of gifts as told by John says that "the Word was made flesh and dwelt among us." That is simple but profoundly beautiful. When Paul wrote his second letter to the Corinthians, he established the gift idea by saying, "Thanks be to God for his unspeakable gift."

So Christmas is a gift time. We give to people we care for. But in our giv-

ing we should remember the spirit of the Gift that made Christmas a time for giving. We should remember that the greatest of all came from God, and we should remember that our greatest gift should go to him.

Money is important, for it is the method of exchange by which we send our missionaries around the world. It is not the most important thing, however.

The Master wants us. He wants our lives. It will be a most meaningful Christmas for those who understand that concept and make their lives available to the Lord as gifts.

The idea of a gift is that it becomes the sole possession of the person to whom it was given. So it should be with the giving of our lives to the Lord. When we give we disclaim any ownership of the gift for ourselves.

When we give ourselves to the Lord, let us give up our claim to our own lives and recognize his ownership. Even though we recognize the fact that disavowing any claim to our own lives is the way it should be, and even though we recognize that the Lord is

completely adequate to handle our lives as they should be, it is still a tough commitment to honor. And when we do decide to give up our lives, we do it many times in the same spirit that we give our Christmas gifts to others. We have a selfish motive. We give gifts to others so that they will think more of us. We give ourselves to the Lord because we want to be better off.

This Christmas may we give our gifts selflessly to those we have chosen to receive them, and may we give ourselves selflessly to the Lord to be used as he sees fit and not to benefit ourselves.

The Christmas issue of the Baptist Record will be next week, dated the day before Christmas; but many readers may not receive their copies until after Christmas. From past experience we recognize scheduling problems.

So for those who will not read another Baptist Record until after Christmas, we want to wish you a very joyful Christmas experience.

"We have seen His star... and have come to worship Him" Matt. 2:2



## Guest opinion . . .

### Like a child

By G. Roger Schoenhals

In his red, footed pajamas, Jonathan crawled in among the pile of presents under the Christmas tree. He turned, sat down, and looked out through the strands of tinsel. Then he reached up and fingered one of the shiny bulbs.

I watched and wondered. Sitting there among the presents, my seven-month-old son seemed to belong. He was, to us, a gift from God.

My mind traveled back to that first Christmas in Bethlehem and God's gift of his only Son. Jesus came not as a full-grown man, but as a child. He laid in a manger, vulnerable and dependent.

It occurred to me that God's gift included not only his Son, but also an example for us to follow in our relationship with him. Jesus said, "Whoever does not receive the kingdom of God like a child shall not enter it" (Luke 18:17 RSV).

Christmas, then, can be a time not only to rejoice in the birth of the Christ Child, but it can be also a special season to study the little ones about us. Through them we can freshly discover the characteristics our Father desires to see in us.

Here are seven qualities of childlikeness I have observed in the early years of my four children. I pass these along as "starter blocks" to get you going in your own adventure of observing children at Christmas.

**\*Dependent.** A child is unable to care for himself. He must rely on adults for protection, for provision, and for instruction. Mom or dad must wash him, dress him, and care for his hurts. He is vulnerable, powerless. He may even need help opening his present.

We please God when we come to him in the spirit of dependence, looking to him for his fatherly care.

**\*Transparent.** We can see right through a child. If he is happy, it shows. If anger is there, we see it. Whatever is going on in that little head, the face tells the story.

We adults tend to hide our feelings. We hide behind our masks. But children are wonderfully unpretentious. They are uncomplicated, obvious.

God delights in our honesty. He wants us to be open with ourselves, with one another, and with him. Children, at Christmas, can remind us to be more transparent.

**\*Innocent.** A child is unwise in the ways of the world. He is unsophisticated, gullible, naive. He has not experienced the range and frequency of deceitful deeds. Though he is a sinner by birth, he is yet innocent in many ways.

God wants us to be as children in this sordid world. We are to blush in the face of immorality and run from the presence of evil. We are to be

"blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation" (Phil. 2:15 RSV).

**\*Wide-eyed.** Sometimes it's more fascinating to watch the face of a child looking at a sunset than to see the sky itself, or to study a child as he watches the lights blink on the tree. Children have that marvelous capacity to gape and gasp. They "oooo" and "ahhhhh" with ease.

Too often we adults take God and his world for granted. We reveal the loss of simple astonishment, the absence of amazement. We pray to the God of the universe as if he were an old college friend. We look at the star spattered sky and yawn.

God wants us to say, "WOW!"

**\*Teachable.** A child is like a sponge. He soaks up whatever his adult leaders say and do. He is impressionable, moldable, pliable. He has not reached the point of knowing more than mom or dad. He seeks answers with annoying frequency: "Why this? Why that? Why? Why? Why?"

God is not put off by our questions. Rather, He desires to teach us and to guide us. He tells us: ask, seek, knock.

**\*Eager.** Young children are eager beavers. They are ready to go with us anywhere, anytime. They want to be where the action is. They are eager to please. They are enthusiastic. They can't wait until Christmas morning to

## Guest opinion . . . End of the pew sitters

By Callie B. Young

Are you familiar with "end of the pew" sitters? These are the people who leave their Sunday School departments a little early and hurry into the auditorium to get their special seats before someone "gets their places."

A few weeks ago, just as the open the presents.

God likes that kind of responsiveness. He wants us to stand on our tiptoes, zealous to learn His will, eager to do it.

**\*Trusting.** Children display simple faith. They readily accept whatever mom or dad says. They leap into space, knowing the outstretched arms will save them. Without wavering, without wondering, they believe. They accept our stories about Santa Claus coming down the chimney — or the truth about Jesus in the manger.

The Bible calls us to "Trust in the Lord with all your heart" (Prov. 3:5a RSV). Repeatedly we are exhorted to exercise our faith; to believe. Children can teach us how.

Christmas is coming, and children will be in the midst of it all. Through some of their words and ways we can perceive what God wants of us. And, in turn, we can offer to our Father the gift of a childlike heart. We can affirm our dependence on God, our transparency before him, our innocence in the world, our wide-eyed wonder at his glory, our oneness to His guidance, our eagerness to serve him, and our simple faith in his Word.

G. Roger Schoenhals lives in Seattle, Wash.

organist began the first chords of "O Worship the King," a young couple with two small children entered the sanctuary of my church. The usher directed them to the only available seats near the back, the middle of the third pew in the center row. To reach the seats the group would have to step over, around, or on, two senior adult couples.

The lady entered first. She smiled as she drew herself up on tiptoe and started past the woman at the end of the bench. Just then her foot became entangled in the straps of a purse lying on the floor. She stumbled, and as she did, kicked the shins of the woman she was passing.

"Excuse me, please," she murmured, as she hurried by the first man, who politely stood. The lady and children slipped past easily. The husband had more difficulty. Being large of stature, especially around the middle, he had trouble squeezing through the small space left between the other man's stomach and the seat.

Once past the first hurdle, the visitors had to get by the other couple who had placed all their personal belongings on the floor. These were a folded raincoat, an umbrella, another purse, and two Bibles stuffed with Sunday School quarterlies, bulletins, pencils, and scraps of paper that scattered when the little boy stepped on one of the Bibles.

After pushing, squeezing, and tripping the late comers reached their seats and sank gratefully into them just as the Minister of Music said, (Continued on page 7)

## The Baptist Record

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# Pace setters in baptisms

Baptisms Per Resident Members	Members/ Baptisms	Ratio	Total Number Baptized	Number
Lily Orchard, Pascagoula — Larry Darden	76/35	1:2.1	Highland, Laurel — Dennis Sewell	118
Oak Hill, Union County — Jerry Garrison	40/17	1:2.3	Morrison Heights, Clinton — Ken Alford	113
Southside, Pascagoula — Gerald Worzella	130/35	1:3.7	Goodrum Mem., Vicksburg — Dwight Turner	109
Schoona Valley, Calhoun — Roger Webb	30/12	1:4.1	Bethlehem, Jones — Valton Douglas	108
Water Oak, Wayne — Darrell Lloyd	25/6	1:4.1	First, Jackson — Frank Pollard	108
Faith Obedience, Gulf Coast — Frank Breshears	21/5	1:4.2	Colonial Heights, Jackson — Gerald Harris	106
Poplar Flat, Winston — Caley Nichols	30/7	1:4.2	Crossgates, Brandon — Davis Odom	87
Bethlehem, Jones — Valton Douglas	480/108	1:4.4	Northcrest, Meridian — Malcolm Lewis	80
Mt. Carmel, Smith — James Maddox	64/14	1:4.5	First, Van Cleve — Randy Davis	70
			Salem Heights, Jones — D. J. Benson	63
			Total baptisms reported in Mississippi for 1987 were 14,563, 7.6 Baptisms per church or 1 baptism for every 44 members.	
			Total baptisms in 1986 were 15,306; a 4.8 percent decrease for 1987.	
			Ratio of baptisms per resident members is one baptism per 31 members.	



## "That star" a symbol

Each year, during the foreign mission emphasis, Clarke College sets a goal for the Lottie Moon Offering for Foreign Missions and lights a Lottie Moon star at the school.

The goal this year is \$1,250. On Nov. 25, two foreign missionaries who went to school at Clarke sent a check to the offering through Clarke.

The missionaries are Charlie and Nita Boudreaux, who, with their children, Christy and Aaron, live in Guyana where Charlie is a family counselor. They wrote the Clarke College family:

"As we wrote our life's biographies as part of the Foreign Mission Board appointment process, one of the things we each shared as having a great impact in our lives and influencing our call into missions was turning on the lights of the Lottie Moon star at Clarke College.

"The joy of the moment in which the final bulb was turned on signifying that we had reached our goal is indescribable. The light of that star is symbolic that we must be lights to share Jesus in a world of darkness so that others may come to know him, the Light of the World."

The Second Front Page

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, December 17, 1987

Published Since 1877

## Moderate leaders meet at Dallas-Fort Worth airport

DALLAS (BP) — More than 40 moderate leaders from a dozen states met at Dallas-Fort Worth Airport Nov. 30-Dec. 1 to review events in the Southern Baptist Convention over the past several weeks and to look "for ways to retrieve our national convention from the hands of the fundamentalists and return it to the mainstream Baptist people."

Norman Cavender, layman from Claxton, Ga., distributed a prepared statement following the two-day meeting and answered questions from the media.

Contrary to what others might think, Cavender said, the meeting was not to discuss plans to elect a president at the SBC annual meeting in San Antonio, Texas, next June, although the presidential election was mentioned briefly and is "the bottom line," in

the struggle. He added that Arizona pastor Richard Jackson is a likely nominee.

The meeting was closed to the public, although Toby Druin, associate editor of Texas' Baptist Standard, who had learned the meeting was being held, was told he could sit in on the initial session. The offer was refused when he was told that not all of the meeting would be on the record.

Cavender distributed a list of signatures of 25 of the people who attended the meeting. He said 42 had been in on the various sessions, but some had left before the paper asking for the signatures had been distributed and a few had chosen not to sign it.

No Mississippians were on the list. Both the statement and Cavender noted conservative leaders had met

Nov. 16 in Atlanta and had described their gathering as a "private fellowship meeting" and had declined to discuss the purpose of their meeting, who attended, what was discussed, or who invited them.

"We are not engaging in this kind of cover-up," the statement from the moderate group said. "We still believe Baptist people are entitled to honesty."

The Dallas-Fort Worth meeting was called by Winfred Moore, pastor of First Church, Amarillo, to discuss "the wrongs being inflicted upon the SBC, including the wrongs of dishonesty, secrecy and private agendas aimed at giving one faction total control of our convention and its agencies, boards and institutions," the statement said.

(Continued on page 5)

## Annie gifts top \$30 million

ATLANTA (BP) — The Southern Baptist Home Mission Board has received more than \$30 million through the 1987 Annie Armstrong Easter Offering, an increase of 8.7 percent over last year's income.

Bob Banks, executive vice president of the board, reported a favorable financial picture during the board's December executive committee meeting.

The stock market crash in October affected the board's income only slightly, said Banks. He explained that

(Continued on page 9)

## Emeritus missionary Auris Pender dies

KOSCIUSKO, Miss. — Auris Pender, 83, an emeritus Southern Baptist missionary who worked 34 years in China, Hong Kong, Hawaii, Singapore, and Malaysia, died here Dec. 2, following a two-month illness.

In early October, Miss Pender suffered a light stroke and fell at her home in Kosciusko. In the fall, she fractured her pelvis, dislocated a shoulder, and injured her arm. During a six-week stint in the hospital, her health deteriorated rapidly. She was allowed to go home in mid-November where she died two weeks later.

Appointed a missionary to China in 1935, Miss Pender was principal of the Bible school and a rural evangelical worker in Kwangtung Province for several years.

Returning after a furlough, she reached Hong Kong shortly before the United States entered World War II. There she was arrested and imprisoned by the Japanese for six months in 1941.

Miss Pender was repatriated in 1942 to the United States and returned to Tsunyi in West China the following year to serve in evangelism and education for about a year. From 1946 to 1949 she taught English and Bible at Pui Ching Middle School in Canton, moving with the school to Hong Kong

in 1949 following the Communist takeover of China.

In 1953, she went to Hawaii to teach in the Baptist academy in Honolulu for a year before transferring to Singapore. She was involved in church development there from 1954 to 1961 when she was named mission treasurer. She served in that capacity the last seven years of her missionary career.

Miss Pender retired from missionary service in 1969. However, she returned to the field in 1970 at the request of the Foreign Mission Board to serve a 15-month stint as interim treasurer for the Malaysia-Singapore Mission.

During her retirement, she was active as a missions speaker in Mississippi and Alabama. She also worked with First Church, Kosciusko, in Woman's Missionary Union, Sunday School, and missions education.

A native of West, Miss., Miss Pender was graduated from Mississippi Woman's College (now William Carey College), Hattiesburg. She also attended Baptist Bible Institute (now New Orleans Seminary), and Southwestern Seminary.

Funeral services for Miss Pender were held Dec. 4 at First Church, Kosciusko. She was buried there in Parkway Cemetery.

Miss Pender is survived by three sisters: Mrs. W. R. Henry of Brookhaven, and Mrs. Ruby Peeler and Mrs. Smith Giles, both of Kosciusko.

## FMB approves 42 journeymen

RICHMOND, Va. — Foreign Mission Board approved 42 young adults for training as journeymen during its December meeting in Richmond, Va. Five have Mississippi connections.

The college graduates, who are under age 27, represent the 27th Southern Baptist group selected to work overseas since the journeymen program began in the mid 1960s.

Journeymen work two years alongside career missionaries, fulfilling duties that can be accomplished in English and allowing missionaries to carry out more crucial tasks.

Those who receive medical clearance and successfully complete a five-week training ses-

sion at the Missionary Learning Center in Rockville, Va., will be commissioned for service on Feb. 27.

The Mississippians are:

Steve Robertson: Most recently employed as a bookkeeper at MacArthur Surgical Clinic, Alexandria, La. Current address: 7110 E. Hermes, New Orleans, La. 70126. College: Louisiana College. Church: Lee Heights, Pineville. He was born in San Antonio, Texas. Assigned as a chaplain/discipleship leader in Jos, Nigeria. He is married to a Mississippian.

Ruth (Mrs. Steve) Robertson: Most recently employed as a nurse at Rapides General Hospital, Alexandria, La. Current address: 7110 E. Hermes, New Orleans, La. 70126. College: Louisiana College. She achieved registered nurse standing by examination in Louisiana.

(Continued on page 6)



Valentine



Brister



Tupper



# Lottie Moon's thunder still echoes from China

By Erich Bridges

PENGLAI, China — "Great changes are going on in China," Lottie Moon wrote to Southern Baptist exactly 100 years ago this past summer. "Wonderful progress is being made."

The missionary was excited about her ministry, which wasn't unusual. But she was a tad impatient with the church folks back home, which also wasn't unusual.

"The question comes up: What are Southern Baptists doing to utilize the opportunities now offered?" she challenged. "Here in Shantung, where we ought to have 100 missionaries, we have just EIGHT! How long is this state of affairs to continue? . . . How many million more souls are to pass into eternity without having heard the name of Jesus?"

A century has passed since those words pricked the souls of Southern Baptists and helped lay the foundation for the largest Protestant missionary force on earth . . .

But what about today's missionaries? Though China is no longer a field for foreign missions, many other countries are wide open. If Lottie Moon were alive today, she would be laboring in one of them, alongside the more than 3,800 Southern Baptist missionaries now at work in 111 countries.

Today's world is far more crowded than Lottie Moon's was. And there are far more people — untold millions more — who have not heard or understood about Jesus Christ and his saving power.

Here are a few examples of what 1987 Lottie Moon gifts might buy:

— Evangelistic equipment in Burkina Faso: \$3,500. Films shown in an open-air setting draw good crowds in Burkina Faso and are very effective tools for evangelism. With this money, missionaries could buy a new generator and projector for showing Christian films in villages around

Reo, a new mission station. After sharing the gospel through film, Baptists also share through preaching and testimonies.

— Missionary housing in Zaire: \$100,000. This amount could be used to build two missionary residences in the eastern part of Zaire where new Southern Baptist mission work is beginning.

— New work in Argentina: \$50,000. Viedma-Carmen de Patagones has been designated as the future capital of Argentina. This money could be used to purchase properties and begin work in this strategic city.

— Church buildings and loans in Colombia: \$15,000. With a little help, many churches are able to do needed renovation, enlarge present facilities or construct new mission points. These funds, if made available through the Colombia Baptist Convention's Building and Loan Fund, will be repaid and in turn, help other churches and missions.

— Chai Wan Youth Center in Hong Kong: \$35,000. This is a center which will be located in a Chinese church with a special ministry to young factory workers in the heavily populated area of Chai Wan on Hong Kong Island.

— Seminary and Conference Center in Poland: \$30,000. Missionaries do not live in Poland, but Polish Baptists recently have seen their greatest growth since World War II with 20 percent of the present membership having been baptized since 1984. Recently, three new churches were dedicated, and seven more are under construction. A seminary and conference center are urgently needed, and construction is being planned for Radosze, about 20 kilometers from the center of Warsaw. The \$30,000 is needed to help Polish Baptists fill this need.

installed in Virginia a secret, computerized system for grading the state's pastors on a scale of fundamentalist voting loyalty and for putting fundamentalists in vacant pulpits throughout the state.

We discussed the open, all-out attacks this same group had launched in Georgia against Mercer University and the editor of the Christian Index.

We discussed the tragic events at Southeastern (Baptist Theological) Seminary, where the fundamentalists now control that board and where the president, the dean and the top three operating officers resigned rather than submit to that faction's rigid control.

We discussed how the fundamentalists are using the Peace Committee to install a creed throughout the SBC.

4. What was the purpose of our meeting? To discuss all this. But more, to react for the growing number of Baptist people who are fed up with fundamentalist control of the SBC.

We are trying to give shape to that grass-roots Baptist reaction. We are looking for ways to retrieve our national convention from the hands of the fundamentalists and return it to the mainstream Baptist people.

In sum, the purpose of the meeting is simple: to resist fundamentalist control of our local churches, our state conventions and our national convention.

We see a new energy and wisdom among the people. Baptists in the individual states want an end to fundamentalist control. We are working to cooperate with them and coordinate these Baptist efforts.



## Students wash others' feet

RICHMOND, Va. — Rhonda Mitchell, a junior physical therapy major at Medical College of Virginia and member of Schoolfield Baptist Church, Danville, Va., washes Louise Coleman's feet during the monthly foot clinic at a homeless center in downtown Richmond. The students conduct the clinic monthly as a BSU mission project. (BP photo by Jim Veneman.)

## Nurse named — not so surprisingly — "Mercy"

By Clayton Coulter

In a small Nigerian village called Warri, Mercy Mammah grew up only hearing of the United States. Now she is seeing it, firsthand.

Mercy enrolled as a student in the Mississippi College School of Nursing in August. It was her desire to serve others by nursing and teaching that eventually brought her here, with a little help from some friends.

"I was working as a registered nurse and teaching in the Baptist Hospital in Eku with Dr. and Mrs. McFadden of Mississippi," explained Mercy. "They knew I wanted to do some further schooling and, out of kindness, they asked me if I would like to come to the U.S. to study," she said.

The John McFaddens, Southern Baptist missionaries from Tupelo, are serving in the Eku Baptist Hospital. They arranged for Mercy to be enrolled at Mississippi College where their

daughters, Lynn, Rebecca, and Elizabeth, have attended.

Coming to the United States was quite a different experience for the Nigerian student. "All your buildings looked so, well, scientific! I also couldn't believe all of the cars," she laughed. Mercy admitted that she can't wait to get her own automobile, adding, "It's almost unheard of for a student to have a car in Nigeria." Surprisingly, Mercy's hardest adjustment was something often taken for granted by Americans. "It was difficult for me to get used to air conditioning. I am used to hot, very hot."

"Many of my preconceived notions about the United States were shattered when I arrived in this country," Mercy said, "I had expected to be lonely and possibly mistreated because of my color. Everyone has been so nice and I feel right at home here."

The transplanted nurse outlined some clear-cut goals for the future. "I plan to take the Mississippi State Board nursing exams soon. I want to work in intensive care in a hospital and help pay for my fees," she said.

Mercy explained that her long range plans were to go back to Nigeria to teach after getting a master's degree in nursing in the U.S. Her goal is to work with controllable diseases such as diabetes, hypertension, and peptic ulcers. "Now I can learn the latest techniques about treating these," she added.

Mercy has not tried to hide her thankfulness at being in the United States. Her attitude toward her situation was clearly reflected as she explained her life's philosophy, "You can do anything in life if you put your mind to it and have God behind you."

Clayton Coulter is a graduate assistant in public relations at MC.



Mercy Mammah of Nigeria (left) is a student nurse at the Mississippi College School of Nursing. Mrs. Helen Jackson (right), assistant professor of nursing at the college, has helped Mercy adjust to campus life in the United States.

## Dallas-Fort Worth moderate statement

DALLAS (BP) — Following is the statement released at the conclusion of the Nov. 30-Dec. 1 meeting of a group of moderates within the Southern Baptist Convention, held at the Dallas-Fort Worth Airport Hyatt Hotel:

Two weeks ago, when leaders of the fundamentalist movement met in Atlanta, they said they were having a "private fellowship meeting."

As reported in Baptist Press, they also "declined to discuss the purpose of the meeting, who attended, what was discussed or who invited them."

We are not engaging in this kind of cover-up. We still believe Baptist people are entitled to honesty. Therefore:

We have met to discuss the wrongs being inflicted upon the SBC, including the wrongs of dishonesty, secrecy and private agendas aimed at giving one faction total control of our convention and its agencies, boards and institutions.

1. Who invited us? Dr. Winfred Moore, by personal letter.

2. Who attended? Pastors and laypeople, from a dozen states, who are concerned about what the Pressler/Patterson coalition is doing to our convention and the serious damage we see it inflicting on our agencies and institutions.

3. What was discussed? We discussed the results of the recent state conventions, which demonstrated that mainstream Baptist people back home have rejected political fundamentalism. The people are beginning to see proof that the fundamentalists are systematically trying to seize control of local pulpits and state conventions, as well as the SBC.

We discussed the recent revelations that the Pressler/Patterson group had

Of all pregnancies worldwide, 25 percent end in abortion, resulting in 65 million abortions a year of which 38 percent are legal.



# Moderate leaders meet at DFW airport

(Continued from page 3)

Attending were pastors and laypeople from a dozen states "who are concerned about what the Pressler/Patterson coalition is doing to our convention and the serious damage we see it inflicting on our agencies and institutions."

Paul Pressler, a Houston appeals court judge, and Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, are considered the leaders of the conservative group in the SBC and were present at the Nov. 16 meeting in Atlanta.

The statement from the DFW group said items discussed included the results of the recent state conventions, "which demonstrated that mainstream Baptist people back home have rejected political fundamentalism. The people are beginning to see proof that the fundamentalists are systematically trying to seize control of local pulpits and state conventions, as well as the SBC."

The purpose of the meeting, the statement said, was to discuss events of the last several weeks on state and national levels and "to react for the growing number of Baptist people who are fed up with fundamentalist control of the SBC."

"We are trying to give shape to that grassroots Baptist reaction. We are looking for ways to retrieve our national convention from the hands of the fundamentalists and return it to

the mainstream Baptist people. The purpose of the meeting is simple: to resist fundamentalist control of our local churches, our state conventions and our national convention.

"We see a new energy and wisdom among the people. Baptists in the individual states want an end to fundamentalist control. We are working to cooperate with them and coordinate these Baptist efforts."

The statement was signed by both Cavender and Jim Slatton, pastor of River Road Church, Richmond, Va. Cavender said the two of them and Moore were spokesmen for the group, but Moore was unable to attend because of illness.

The Dallas-Fort Worth meeting had been in the planning stages for several weeks, Cavender said, and was not in response to the Nov. 16 meeting in Atlanta.

The room at the DFW Airport Hyatt Hotel was arranged by Claudia Barner, a layperson from Wilshire Church, Dallas, Cavender said, and was paid for by participants in the meeting, all of whom paid their own expenses to attend.

For the most part, the meeting was a sharing of what is going on in the SBC and state conventions, how the various issues are viewed there and how to give focus to those issues, Cavender said. Participants did not discuss, per se, a candidate for president of the Southern Baptist Conven-

tion to be presented at the annual meeting in San Antonio next June, he said.

However, a candidate will be supported for election in San Antonio, and "there is a good chance it will be Richard Jackson," Cavender said. Jackson is pastor of North Phoenix (Arizona) Church and lost to incumbent President Adrian Rogers for the 1987 SBC presidency.

The moderate group is not monolithic, however, Cavender said. While some have encouraged support of Jackson, "as a group we haven't. We haven't met with him. We couldn't give group support to somebody who we don't know what they are going to do, where they stand."

But the bottom line "is winning the presidency back from the fundamentalists," he said. "Unless that can be done, I don't see any realistic way of stopping the fundamentalist con-

trol. . . . The power is centered in the office of the presidency."

Both Cavender and Slatton denied their meeting was in conflict with the admonitions of the SBC Peace Committee Report, which recommended political meetings be discontinued.

"The Peace Committee understands that Baptists are free people who have the right to meet together," said Slatton. "We are just exercising that right."

"We didn't start the political activity," Cavender said. "They started the political activity. We met first to respond to what they were doing."

The only reason we are meeting now is that Adrian Rogers, like all the other presidents before him since 1979, has violated Recommendation 2 of the report, which calls for fairness in appointments. They have practiced pure unfairness and intolerance in their appointments.

"As long as that intolerance is practiced, there are going to be responses like this to it."

The group at DFW made no plans for getting messengers to the SBC annual meeting or for getting hotel rooms, Cavender said. Those things will be handled by state groups such as Friends of Missions in North Carolina and Laity for the Baptist Faith and Message in Texas, he noted.

No additional meetings of the DFW group have been planned, he said, but more will be held over the next several months leading up to San Antonio.

"We are going to continue opposing this fundamentalist movement," he said. "We are going to oppose it as hard as we can. There was a strength, a sort of recommitment of that resolve that came out of this meeting, and we want to translate it to the folks back home."

## ACTS Network Christmas Specials

### THURSDAY, DECEMBER 17

5:00 a.m. "Country Christmas"  
9:30 a.m. "Country Christmas"

6:30 p.m. "Third Annual Christmas Pageant," First Baptist Church, Fort Lauderdale, FL

### FRIDAY, DECEMBER 18

1:00 a.m. "Third Annual Christmas Pageant"  
6:00 a.m. "Third Annual Christmas Pageant"  
11:00 a.m. "Third Annual Christmas Pageant"

### SATURDAY, DECEMBER 19

10:30 a.m. "Bill Cosby," Christmas Show  
11:00 a.m. "City that Forgot Christmas," Children's Drama  
11:30 a.m. "Stableboy's Christmas," Children's Drama  
6:30 p.m. "Bill Cosby" Christmas Show  
7:00 p.m. "The King," First Baptist Church, Houston, TX  
[8:30 p.m. Grand Canyon College Basketball]

### SUNDAY, DECEMBER 20

5:00 a.m. "Joy of Music" Christmas Show  
5:30 a.m. "Gloria" Christmas Episode II  
6:00 a.m. "This is the Life" Christmas Show  
10:00 a.m. "Insight" Christmas Show  
1:00 p.m. "Carols by Candlelight," First Baptist Church, Jackson, MS  
2:00 p.m. "Christmas with the Emersons," Sunday School Board Drama  
4:00 p.m. "Joy of Music" Christmas Show  
5:30 p.m. "This is the Life" Christmas Show  
7:30 p.m. "Gloria" Christmas Show  
10:00 p.m. "Joy of Music," Christmas Show  
10:30 p.m. "Gloria" Christmas Show  
11:00 p.m. "This is the Life" Christmas Show  
11:30 p.m. "Carols by Candlelight"

### MONDAY, DECEMBER 21

12:30 a.m. "Christmas with the Emersons"

3:30 a.m. "Carols by Candlelight"  
4:30 a.m. "Christmas with the Emersons"  
6:00 p.m. "A Visitor for Christmas," ACTS Drama  
8:00 p.m. "Joy of Music," Christmas Show

### TUESDAY, DECEMBER 22

12:30 a.m. "A Visitor for Christmas"  
10:30 a.m. "A Visitor for Christmas"  
12:30 p.m. "Encore Theatre" (with Christmas featurette)  
6:00 p.m. "Yeshua and the First Christmas," Documentary  
6:30 p.m. "Christmas Shines on Lower Town," First Baptist Church, Paducah, KY  
7:30 p.m. "Living Christmas Tree," First Baptist Church, Tulsa, OK

### WEDNESDAY, DECEMBER 23

12:30 a.m. "Yeshua and the First Christmas"  
1:00 a.m. "Christmas Shines on Lower Town"  
2:00 a.m. "Living Christmas Tree"  
6:00 a.m. "Christmas Shines on Lower Town"  
7:00 a.m. "Living Christmas Tree"  
10:30 a.m. "Yeshua and the First Christmas"  
11:00 a.m. "Christmas Shines on Lower Town"  
Noon "Living Christmas Tree"  
12:30 p.m. "Encore Theatre" (with Christmas featurette)  
4:30 p.m. "Lassie" Christmas Show  
5:00 p.m. "Glory of Christmas," Emmanuel Baptist Church, Little Rock, AR  
6:00 p.m. "Glory in the Highest," Drama  
7:30 p.m. "Festival of Lights," Roswell Street Baptist Church, Marietta, GA  
11:30 p.m. "Glory of Christmas"

### THURSDAY, DECEMBER 24

12:30 a.m. "Glory in the Highest"  
2:00 a.m. "Festival of Lights"  
5:00 a.m. "Glory of Christmas"

7:00 a.m. "Festival of Lights"  
9:30 a.m. "Glory of Christmas"  
10:30 a.m. "Glory in the Highest"  
Noon "Festival of Lights"  
12:30 p.m. "Encore Theatre" (with Christmas featurette)  
4:30 p.m. "Lassie" Christmas Show  
6:00 p.m. "To Each a Gift," Drama  
6:30 p.m. "Living Christmas Tree," First Baptist Church, Kenner, LA  
8:00 p.m. "Handel's Messiah," North Phoenix Baptist Church, North Phoenix, AZ

### FRIDAY, DECEMBER 25 - CHRISTMAS DAY

12:30 a.m. "To Each a Gift"  
1:00 a.m. "Living Christmas Tree," Kenner  
6:00 a.m. "Living Christmas Tree," Kenner  
10:30 a.m. "To Each a Gift"  
11:00 a.m. "Living Christmas Tree," Kenner  
12:30 p.m. "Encore Theatre" (with Christmas featurette)  
4:30 p.m. "Lassie" Christmas Show  
5:00 p.m. "Living Word," Sagamore Hill Baptist Church, Fort Worth, TX  
6:00 p.m. "A Truce in the Forest," Drama  
11:30 a.m. "Living Word"  
12:30 a.m. "A Truce in the Forest"

\*This is a listing of the Christmas Specials airing on the national network. Many ACTS boards will add locally-produced Christmas specials along with others produced in Louisiana.



## Medical-dental workers urge colleagues to help

NASHVILLE (BP) — Medical missionaries who have set broken bones, removed gallbladders, and pulled teeth around the globe urged their colleagues to join their efforts during the Baptist Medical-Dental Fellowship's 11th annual meeting.

About 700 physicians, dentists, pharmacists, nurses, and their spouses participated in the conference Nov. 12-15 in Nashville.

Missions volunteers — who have given up time from their stateside practices to serve on mission fields — told other doctors and dentists the ministry was worth the sacrifice.

"The bottom line was, I was scared," said Jack Rule, an ophthalmologist from Knoxville, Tenn., recalling when his family departed for a brief stint on the island of Antigua in the West Indies.

"We didn't know what to expect. But the Lord was on our side," Rule said. His wife, Mary Frances, added: "Each of us has been so blessed. A short-term missions tour has been the best thing that has happened to us as

a family."

"We weren't there just as medical technicians; we were there as Christians. God used us in a very special way," Mrs. Rule stressed. Her husband described how the couple and their son, Andy, fitted Antiguans with their first pairs of glasses, donated from Americans: "These people were thrilled. Many of them were farsighted and finally were able to read the Bible for the first time."

Rule pleaded with his colleagues to go on missions trips themselves: "When we were leaving, we already were planning the next trip. When you go, it gets to you; you have to go again. Take your family and make it a family thing. Some of you say you can't get off. Sure you can — just mark an 'X' in your datebook, call the (Southern Baptist) Foreign Mission Board and they'll find a place for you to go."

Another volunteer, dentist Lee Cope from Jackson, Miss., defined a missions volunteer as "one who says yes to the call of God." He related four reasons why other healthcare professionals should volunteer for missions.

"A major reason is because we should be together . . . with one purpose" working as Southern Baptists to share the word of God and perform medical-dental missions work, he said. "One reason to be a volunteer is to encourage missionaries, pastors and those that labor on the field."

Also, volunteers benefit from the physical and spiritual exposure to the ministries of Southern Baptists and missionaries from other denominations who work on mission fields, he said.



Please Don't Litter!





*I need  
to kick  
the habit*

SOUTHERN BAPTIST RADIO-TV COMMISSION / FORT WORTH, TX 76150

## QUESTION

I have been involved in drugs and drinking for a long time, since my early teens. I tried once to straighten myself out and I made a lot of promises to God. But then I slipped back and got involved in cocaine. Now I know God can't forgive me after all the lies I told, and I'm afraid to go back to church. But I need to kick the habit for good.

## ANSWER

You have taken the first and most important steps by deciding that you want to change and by reaching out for help to deal with your problem. Outside help is required in order to deal with almost any kind of chemical dependency because of the complex factors involved.

First, you need to understand the reasons why you turned to a chemical copout to provide the kind of assurance, excitement, or acceptance you're looking for. When you understand your own needs and emotions, you can find more positive ways to get your needs met.

One important statement which you made is that you tried to "straighten yourself out." In one respect it is crucial that a person take responsibility for his own actions. We can never change as long as we simply blame others or make excuses for ourselves. But at the same time, we must recognize that we cannot really find true fulfillment and purpose in life until we turn control of our lives over to God. We can make promises to ourselves, to others and to God, but unless we replace the bad things in our lives with more worthwhile things, we find ourselves powerless to hold onto those promises. And when we slip back into the wrong behavior, we are in even a worse condition than before. We not only have reinforced the power of the wrong choices, but we feel embarrassed, guilty, discouraged and unworthy of trust.

At that point, it is vital for you to remember that God does not put limits on his love or forgiveness. He has promised to help and to save even in the most extreme of circumstances. So don't be afraid to confess your sins to Him and to ask for his help in putting your life back together again. If you let him take control of your will, you'll find the power and true freedom which will enable you to overcome drugs or any other problem.

# Foreign Mission Board approves 42 journeymen

(Continued from page 3)

She was a BSU summer missionary to New York. Church: Lee Heights, Pineville. Daughter of Rev/M Thomas J. Murphy of New Orleans. Her father is pastor of Lake Forest Baptist Church, New Orleans. She was born in Pontotoc, Miss. Assigned as teacher/nurse in Jos, Nigeria.

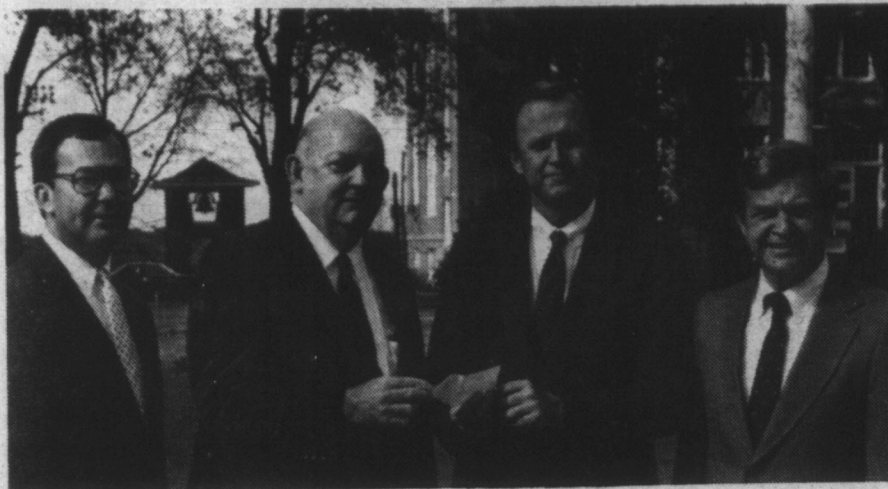
George Tupper Jr.: Most recently self-employed in a yard service business in Baton Rouge, La. Current address: P. O. Box 341593, Memphis, Tenn. 38184-1593. College: Louisiana State University. Church: Southside, Baton Rouge. Son of M/M George Tupper of Memphis. He was born in Starkville, Miss. Assigned as an agriculturist in Ethiopia.

Scott Valentine: Current address: 44 Allen Place, Vicksburg, Miss. 39180. College: Mississippi State University; he was state-wide BSU president. He also was a Foreign Mission Board summer missionary in Taiwan. Church: Bowmar Avenue Baptist, Vicksburg. Son of M/M James G. Valentine of Vicksburg. Assigned as



Steve and Ruth Robertson  
a student worker in the Kyoto Friendship House in Japan.

Glenn Brister: Most recently employed as a staffer at Ridgecrest Baptist Conference Center. Current Address: Rt. 4, Box 344, McComb, Miss. 39648. College: Southwest Mississippi Junior College, University of Southern Mississippi, Southwestern Seminary. Church: Navilla Baptist, McComb. Son of Rev/M Howard C. Brister of McComb. His father is pastor of Navilla Baptist Church. He was born in McComb. He also has lived in Centreville and Utica, Miss. Assigned as media department production director in Johannesburg, South Africa.



## Mississippi College receives check

Henry Holman (second from right), chief executive officer and president of McCarty-Holman of Jackson, presented a check for \$10,000 to Lewis Nobles (second from left), president of Mississippi College, during recent ceremonies on campus. On hand for the occasion were Rory Lee, (left) vice-president of development at the College and Larry Little, (right) manager of Jitney-Jungle of Northside Drive in Clinton. Jitney-Jungle donated 10 percent of the receipts from the two Clinton stores during a special promotion with Mississippi College held on a recent Saturday.

## Subcommittee begins study of public affairs funding

By Dan Martin

NASHVILLE (BP) — A seven-member subcommittee of the Southern Baptist Convention Executive Committee began a study of convention funding of public affairs during a two-day meeting in early December.

The subcommittee, according to Chairman Scott Humphrey of Alexandria, Va., has a "very narrow assignment: To study the details of the funding of the Baptist Joint Committee on Public Affairs and the Southern Baptist Convention Public Affairs Committee."

The subcommittee was appointed during the September meeting of the Executive Committee, following a request of the newly reconstituted Public Affairs Committee for clarification of which organization is to receive public affairs funds, the BJCPA, a coalition of nine Baptist bodies in the United States and Canada, or the PAC, an 18-member standing committee through which the SBC relates to the BJCPA.

The question of who oversees the funding came about after messengers to the 1987 annual meeting of the SBC adopted the report of a fact-finding subcommittee that revised the bylaw governing the membership of the PAC, and suggested the group work in conjunction with the BJCPA but also assume added responsibilities.

The SBC action did not address the question of which group gets the funding, but at the first meeting of the newly reconstituted PAC, questions arose as to who has control of nearly \$475,000 allocated for the work of public affairs in the convention.

Since the September meeting of the Executive Committee, when the study to clarify the funding dilemma was ordered, the PAC met again. In October, the PAC voted 8-4 to recommend that the SBC "dissolve its institutional and financial ties" with the BJCPA and requested \$485,200 "to fund and staff" the PAC "as an agency of the Southern Baptist Convention ... beginning Oct. 1, 1988 ..."

Humphrey said the study subcommittee's responsibility is "to clarify the funding process in light of the action taken by the convention." During its early December meeting, the

study group concentrated on the action of the annual meeting rather than focusing on the subsequent events.

Humphrey said a key point in the report of the fact-finding subcommittee — which was adopted at the 1987 annual meeting — is the wording of a paragraph in which the Executive Committee recommended "that the Southern Baptist Convention continue to relate to the Baptist Joint Committee on Public Affairs through the Public Affairs Committee ... and that this relationship be in keeping with the bylaws of the Southern Baptist Convention and the program statement of the PAC as adopted by the SBC."

The Virginia layman said the key words being studied by the funding subcommittee are "continue" to relate to the BJCPA, but "through" the PAC.

The subcommittee spent a great deal of its December meeting studying the specific actions of the fact-finding committee, watching a videotape of the presentation during the St. Louis convention and reading minutes of the two meetings of the PAC, seeking to determine the intent of the fact-finding subcommittee and the convention in regard to funding.

Humphrey said the funding subcommittee hopes to come to some conclusions about the matter and to formulate a recommendation to be presented to the program and budget subcommittee of the Executive Committee when it meets to conduct budget hearings in late January 1988.

In addition to Humphrey, members of the committee include Thomas Hinson of West Memphis, Ark.; James E. Baucom of Martinville, Va.; C. Ray Fuller of Joliet, Ill.; and Ann Smith, Greensboro, N.C. Also serving on the committee are John C. Cothran, chairman of the program and budget subcommittee; and Charles Sullivan, chairman of the Executive Committee, who are ex officio voting members.

Also participating in the meeting were Harold C. Bennett, president-treasurer of the Executive Committee; Ernest Mosley, vice president of program and budget of the Executive Committee, and James P. Guenther, convention attorney.

Dan Martin is BP news editor.

## Attention Church Treasurers

The Mississippi Baptist Convention Board will close their books for fiscal year 1987 on December 31, 1987. All gifts to be credited to your church for 1987 must be received in the Business Office by this time.



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# Virginia General Board looks at divinity school

By Robert Dilday

RICHMOND, Va. (BP) — The Virginia Baptist General Board has named a committee to study the possibility of establishing a divinity school at a Virginia Baptist college or university.

The action was taken in response to a motion passed by the Baptist General Association of Virginia during its annual meeting Nov. 10-11, asking the board to consider the feasibility of supporting such an institution.

Recent changes at Southeastern Seminary in Wake Forest, N.C., which some Virginians fear might diminish the quality of theological education there, and changes at the other five Southern Baptist Convention seminaries apparently sparked the motion.

A similar proposal is being examined by the Southern Baptist Alliance, a coalition of moderate Southern Baptists.

Instructions to a study committee asked it to focus on four questions: Are any of the colleges or universities interested in such a program? What financial commitments would be required to operate such a program? What would be the source of the funding? How would such a divinity school differ from the six existing Southern Baptist seminaries?

Before agreeing to the proposal, some board members expressed concern that the cost of supporting another Virginia Baptist institution is beyond the association's financial means.

A substitute motion, which would have put the board on record oppos-

ing a new theological institution, was ruled out of order. Chairman Neal Jones said the state association had mandated a study, and the board must follow its instructions.

Four colleges are affiliated with the Baptist General Association of Virginia: Averett College in Danville, Bluefield College in Bluefield, Virginia Interim College in Bristol, and the University of Richmond.

Dilday writes for Virginia Baptists.

## "Christmas in the Cottonpatch"

Events from the time of the birth of Jesus to his ascension are told and shown and sung about nightly at CHRISTMAS IN THE COTTONPATCH beginning December 18, and each night through December 27, at 8 o'clock. Located on Mississippi Highway 5 about mid-way between Ashland and Hickory Flat,

this celebration takes place in the cotton field across from Abel's Store. People in cars, busses, vans, or on foot are welcome. Dress warmly. This presentation is an outdoor one. CHRISTMAS IN THE COTTONPATCH is the Christmas gift of all involved to everyone who can come. There is no charge.

# 1987 SBC baptisms decline to lowest level since 1978

By Joe Westbury

HONOLULU (BP) — Southern Baptist baptisms for 1987 could plummet to their lowest level in nearly a decade if projections by the Southern Baptist Home Mission Board are on target.

The year-end forecast, announced during the annual conference for Southern Baptist state evangelism directors, predicts baptisms will drop 5 percent, to 344,000 conversions to faith in Christ. That figure is the lowest since 336,000 baptisms were registered in 1978.

The projections were based on information supplied by the directors and will result in a net loss of 19,000 baptisms from the 363,124 reported in 1986, said Clay Price, HMB program research director.

That was the year Southern Baptists conducted national simultaneous revivals and reversed baptisms from a four-year decline. Conversions for 1986 were up four percent, or nearly 13,000, from the 351,071 reported the previous year.

The data is a more optimistic projection than that expected to be released by the Southern Baptist Sunday School Board, which bases its report on partial analysis of actual reports from local churches, Price said. Based on information from the denomination's 37,000 churches, the Sunday School Board is predicting the drop to be as high as six percent.

If projections are on target, 1987 will be the denomination's second-lowest year for baptisms since 1950. That was the year Southern Baptists broke the 350,000 barrier by reporting 376,000 baptisms, Price noted.

Baptisms consistently remained above 350,000 for the next 26 years, until 1977 when the denomination reported a decline to 345,000 conversions.

The 1980s have been a generally declining decade for baptisms, he said.

When looking at baptisms by age-groups, one of the most promising challenges for Southern Baptists will be adults in the 30-to-59 age group. They now account for 20 percent of all baptisms, but will gain 14 million members between 1980 and 1990," Price said.

"Half of all Southern Baptist baptisms tend to occur for persons between the ages of 12 to 29 — a portion of our population now in decline. That's not to say that's the reason for this year's drop, but it should be a warning to a denomination that has a tendency to baptize its children," he noted.

Reaction was varied to the projection, but most directors credited the 1986 Good News America simultaneous revivals as the greatest reason last year's baptisms had

reversed the denomination's four-year decline.

"Last year we registered 105,000 conversions in our simultaneous revivals. The lack of such an emphasis this year is clearly the reason for such a decline," said Robert Hamblin, HMB vice president for evangelism.

Hamblin faulted the denomination for "emphasizing other things rather than reaching people for Christ."

"We must have a compassion for the lost," he said. "We must pray for those individuals and for ourselves to be effective witnesses. The No. 1 priority with God should be the No. 1 priority with Southern Baptists — to win the world for Christ."

Hamblin then called for all pastors and church staff members to examine whether they are personally involved in soul-winning and to mobilize their laity in the challenge.

Southern Baptist Convention President Adrian Rogers, who attended the meeting, was "deeply disappointed and"grieved by the report."

"We need to bring all our energies to a burning focus on soul-winning and evangelism," Rogers said. "Even in our very best years — not our worst — our record for baptisms is appalling. We are doing so little with so much."

"I do realize that statistics ebb and flow, however. I trust and pray this is but a temporary downturn. I have a feeling in my heart that it is."

Joe Westbury writes for the HMB.

## Churches adopt expanded annuity plan

The following churches have adopted the Expanded Annuity Plan of 1988 since those reported in the Nov. 12 issue of the Baptist Record.

Alcorn: Oakland; Attala: Parkway; Chickasaw: Parkway; Choctaw: Bluff Springs; Clay: Calvary; Copiah: Shady Grove; Covington: Seminary; Gulf Coast: Broadmoor, Pass Road; Hinds-Madison: Broadmoor, Byram, FBC Clinton, FBC Jackson, McDowell Road, Morrison Heights, Northminster, Pineview, Ridgecrest, Salem, Southside, Temple, and Wynndale; Jackson: Franklin Creek; Jones: Hebron; Lamar: FBC Sumrall; Lauderdale: Oakland Heights; Lebanon: Lincoln Road; Lee: Calvary, FBC Guntown, New Hope; Leflore: North Greenwood; Lowndes: Canaan, Fairview; Marion: Cedar Grove; Mississippi: Glading; Newton: Calvary; Northwest: FBC Nesbit, FBC Olive Branch, New Prospect, Trinity, Twin Lakes; Pearl River: Juniper Grove, Roseland Park; Pontotoc: County Line, Friendship; Prentiss: East Pleasant Ridge; Rankin: Barefoot Springs, Castlewoods, FBC Florence, Grandview, Paul Truitt Memorial, Puckett, and Trinity; Scott: Sebastopol; Smith: FBC Taylorsville; Washington: Darlove; Warren: Bovina; Wayne: County Line; Winston: Murphy Creek; Yalobusha: Pine Grove.

## End of pew

(Continued from page 2)

"Let's stand and sing the Doxology."

I always feel sorry for the folks who come in late and have to pass those four people on the end of the pew. Each time this happens I declare that the next Sunday I will move to the middle of the pew, especially if I am nursing a sore shin.

Callie B. Young is a free-lance writer and a member of First Church, Pontotoc.

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## Faces And Places

by anne washburn mcwilliams

### Christmas at The Oaks



Christmas wreaths are up at The Oaks, Jackson's oldest house, and the welcome mat is out. Teas and tours have been including school children and church groups, as well as individuals.

The white antebellum Greek revival cottage with its two large rooms on either side of a wide hall was built by James Hervey Boyd. In 1846, three years after he married Elizabeth Ellis, he went out into the woods and picked out the trees from which the lumber was to be hand hewn.

Boyd had moved to Jackson in 1827 at age 18 to work in the newspaper office with his brother. Later he opened the city's first drug store and then a furniture store. He was an auctioneer, mayor of Jackson for three one-year terms, and an elder in the First Presbyterian Church.

James and Elizabeth reared six children in the house at 823 North Jefferson Street. In the Boyd family for over 100 years, the building remains much the same as in 1846 — with its original floors, doors, ceilings, and windows. The kitchen of today is not the original kitchen, but one that was added on after the first one out back was torn down.

After Boyd died at age 58, his fourth daughter, Mary Elizabeth, lived in the house with her mother and her husband, Richard McGill. Many years later, the McGills daughter, a school teacher, rented the rooms to various persons. Mrs. Schuyler Batson, wife of the associate pastor of First Baptist Church, Jackson, says she once rented a room there.

In the 1950's the McGills' son planned to sell the house to a company that would tear it down and build an apartment house. One of his aunts rushed to Jackson and said, "No! You will NOT sell this house to them! It contains too much history. If you do have to sell it, please consider selling to someone who will preserve it." Thus, in 1960, it was sold to the Mississippi chapter of the Colonial Dames of America for \$20,000. It is their state headquarters.

On the National Register of Historic Places, the house was first called The Oaks during the War Between the States by a Missouri woman who

came to Jackson to smuggle medicine under her voluminous skirts to the Confederacy. She told her friends, the Boyds, they ought to name the house after the tall and ancient trees in the front yard.

In June, 1863, when this woman came to Jackson to visit, a Yankee soldier, smitten with her charms, escorted her to the door of The Oaks. But inside, to her surprise, she found General Sherman in residence. Probably that's why the house was not burned like so many others in Chinneyville. The front door, now of wood, was once a double French door. It's said that Sherman's soldiers broke it when they rode their horses through the hallway.

When the Boyds sold the house to the Colonial Dames, many relatives appeared, asking for a share of the furniture. Thus, only one handmade rocker is left of what was there in the beginning. The Dames have furnished the house with antiques from many places. Most interesting to me is the black horsehair sofa in the hall, that once belonged in the law office of Abraham Lincoln and Billie Herndon. Above it hangs a drawing of a reception given by Lady Martha Washington, and beside it a chart identifies the people at the reception. An armoire in the bedroom was brought to the state by ox train in 1855 by William McWillie, a former governor of Mississippi. The piano in the parlor came from Paris in 1817. China "pigs" once held hot water to warm someone's feet at night. The wooden washing machine has a crank at the side for agitating the clothes. In the back yard are a cistern, a dinner bell, and a quaint round house that once kept the milk and butter cold.

The person who gave me all this historical information is Hallie Patton, vivacious hostess at the Oaks, who has lived there since last March. A native of Columbia, she has lived in Hattiesburg, California, Alaska, and Canada. Now she is a member of First Baptist Church, Jackson.

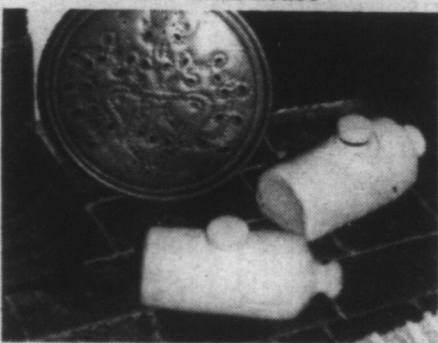
Hallie said that one visitor this year was John Hervey Boyd, 92-year-old grandson of the builder. He came from France, where he lives. This man is the only Mississippian and one



"The original chair"



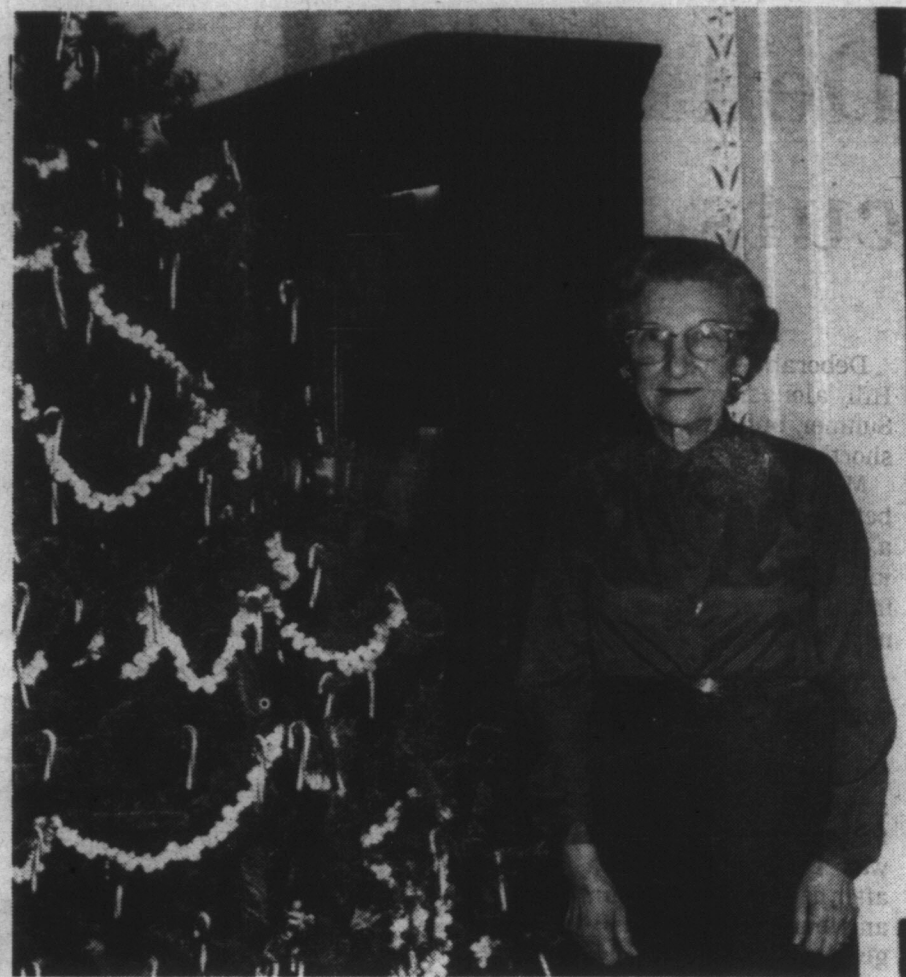
The milk house



The "pigs"

of three Americans who won the Medal for Merit like one presented to him by FDR during World War II, for his service in Algiers. (He was given much of the credit for the liberation of North Africa.) Also he received an award from France's National Legion of Honor. The awards are on display at The Oaks.

One group that visited the Oaks came from the Singles Department of First Baptist Church. They picknicked in the beautifully landscaped yard before they toured the house. In case other groups are interested in similar outings, the price is \$2.00 per person, but special rates are given for groups. Reservations should be made for groups. Call Hallie at 353-9339. The house is open daily 10 a.m. to 4 p.m., except Mondays and Sunday mornings.



Hallie Patton

## SCRAPBOOK

### A parable of the harvest

Bill and Joe looked out the kitchen window at the nearby garden plot.

From there the fields in the new grounds bordering on the woods and the large bottom lands across the big ditch and on the other side of the hill could not be seen.

SONS: "Dad, we just looked out the window. It's time to gather the ripe tomatoes, the corn, and the golden brown grain."

FATHER: "That's right. We must harvest it, but you are forgetting the rest."

SON: "What rest? We have looked out the window, and that's all we can see. Isn't that enough?"

FATHER: "No, sons. Come on out of the house and climb the hill in the middle of the farm to see the other fields. Look! Everything is ripe, waiting to be gathered. We can't wait! The winds are blowing. It is raining. The floods are on the way and the harvest will rot and be ruined if we don't act soon."

THE PARABLE for today:

Let us not just look out our small window in our own locality and say: "Our needs are enough for our love and concern," and not see the OTHER fields. We must try to see the world as God sees it.

GOD IS SAYING: "My sons and my daughters, lift up your eyes and SEE; clean out your ears and HEAR. These OTHER neglected fields have so few laborers. If those white harvest fields are not gathered soon, it will be too late, and the harvest will be lost."

CAN GOD COUNT ON YOU FOR ALL OF HIS FIELDS?

—Charles W. Whitten  
Missionary (retired)  
Equatorial Guinea

### Off the Record

A policeman friend told me about chasing a young driver and pulling her off the road for speeding. "Miss," he scolded, "just what do you mean making me chase you? You were going over 40 the whole time. I've got it on radar." When the barely 16-year-old did not answer immediately, my

friend persisted, "Well, what have you got to say for yourself?"

She then turned and faced him squarely. "Listen," she said, "I'm late picking up my mother — and she's even madder than you are!" — Families.



# Delta's "walking minister" cuts contemporary album

By Tim Nicholas

Deborah Thomas lives on Jenkins Hill alongside Cassidy Bayou in Sumner, but her voice will be heard shortly in a lot more places.

Miss Thomas, who says she is in between jobs right now, is promoting a contemporary Christian album she just recorded. Her music, which is in found in Christian bookstores in the next few weeks.

The delta singer feels called into work with young people — her first love — but the love of music has been with her all her life. She sang her first song in church when she was about four years old, she recalls. The song was "Do, Lord." And she's had people after her for about 10 years to produce an album. "So many ask for tapes to give as gifts for someone sick or dying," she says.

Finally, a group came to her offering backing for such a project, picking up all expenses. "I said I'd pray about it and did for six months" she says. Her experiences getting the album produced almost made her regret the effort. Getting producers to listen to the demo, getting the feeling that, although she was paying for the album, her opinion was of no value, all contributed to her second thoughts.

But she's changed her mind. She's had an opportunity to sing more and share her faith with a lot more people already. One high school student phoned her after hearing a song on a

local station asking for a meeting to talk about some problems. A couple of the songs — "Look How Far You've Come" and "Do I Trust You?" — she's sung at the funeral of several young people. "I can tell there's a message in them," she says.

The album promoting and travel are getting in the way of one of Miss Thomas' favorite activities — walking. She earned the nickname "walking minister" from former churches where she has served as minister of youth and music.

"Walking for me is very much a passion," she says. "So I decided years ago I was going to use it for something." She says she rarely finds anyone in youth ministry at home and when she's in a car she seldom sees anyone. Besides, she feels she can do more creative thinking while walking.

Walking at night she would get a chance to talk with "a lot of the kids that would be considered outcasts." Walking by a senior adult home, she would help rake leaves, see things that needed to be done, notice that no one has picked up the mail lately and the person needed to be checked up on.

A lot of young people don't come to the church. "If they come they're admitting they have a problem," she says. "People are willing to share a lot more out walking with me than sitting behind a desk."

For now, the album promoting — such as being on the "Buddy and Kay

Show" in Tupelo a couple of weeks ago — and church concerts and autograph parties, are taking most of Miss Thomas' time. She will likely get back into local church work. She's been a staffer at Drew, Ecru, and First Church, Pascagoula, plus Mulberry Church, Houma, La., while earning her master of religious education degree from New Orleans Seminary. But for now, the album work is fulfilling. "Despite all the disillusionment of making the album, I think the Lord blessed the efforts," she says. "I just didn't have enough faith to know it at the time."

(For information on where to find the album, contact Miss Thomas at 375-8814 in Sumner.)

Thursday, December 17, 1987

BAPTIST RECORD PAGE 9



Deborah Thomas

## Clawson raps fear, bigotry

MIAMI (BP) — Fear and bigotry dominate the contemporary Christian music scene, says Cynthia Clawson, a popular and versatile performer on that scene.

Both artists and producers are afraid of "offending their brothers if they don't say (the Christian message) a certain way," reports Clawson, at 39 the grande dame of gospel music.

Clawson cites the case of Amy Grant, the best-known of the contemporary Christian singers who crossed over into pop music. The fact Grant got "a lot of flak" demonstrates that "the Christian community is a little bigoted," Clawson suggests.

Grant sings of love without defining it in traditional religious phrases. But "since the Bible says God is love, when you speak of love you are talking

about the character of God," Clawson reasons. "I'm proud of Amy Grant because she wasn't afraid to take a risk. We all should risk that way."

Coming from Clawson, the observations carry some clout. She is the winner of a Grammy and three Dove Awards as gospel music's best female performer. She is the Texas-born daughter of a Baptist evangelist. Her husband, Ragan Courtney, dropped out of a Baptist seminary in order to pursue a career as an actor and playwright. He is now on the faculty of Southern Seminary in Louisville, Ky., and together they have written a number of religious musicals.

The strictures on gospel music apply not only to lyrics but to the sources as well, says Clawson, who composed many of the songs on her nine albums.

"I wish we could get more daring

and do more things with jazz and other styles," she says. "But radio promoters, concert promoters, and churches are fearful of anything that's a little beyond their grasp."

There is little beyond Clawson's grasp as a song stylist with a four-octave range. She sings classical, gospel, country, and pop music. She did the soundtrack for the movie "The Trip to Bountiful." But her favorite musical style is jazz.

But when it comes to lyrics, Clawson prefers the familiar hymns.

"They say the things I want to say," she explains. "They sing of the pain on earth while longing for heaven. They sing of the joys of earth because of the suffering of the Father in heaven. They tell of heaven and earth coming together in the flesh of God's love."

## HMB tops \$30 million from Annie Armstrong Offering

(Continued from page 3)

85 percent of the board's investments are in fixed income investments, and only about 15 percent are in short-term investments affected by the stock market.

"At the end of November, we experienced a paper loss of only one percent on the board's total investments due to the stock market crash," Banks said.

"We are very conservative in our investments." The \$30,032,349 received through the Annie Armstrong Easter Offering as of Dec. 8 is short of the \$37.5 million goal but represents an increase of 8.7 percent over income through the special offering at the same time last year, Banks said.

In addition to the \$30 million from the special offering in Southern Baptist churches, the board has received \$22.7 million through the Southern Baptist Cooperative Program budget; \$3.3 million from gifts, grants and designations; \$11.1 million from interest on investments, church loans and bonds; and about \$360,000 from sales, rentals, and other income.

Expenditures so far this year, Banks reported, have totaled \$57.6 million, or about \$6.5 million less than income.

In other action, the HMB executive committee elected four new staff members to fill vacancies in the Atlanta-based office and appointed 26

missionaries and approved financial assistance to 44 other missions personnel.

New associate directors elected to the staff are Robert L. Moore of the metropolitan missions department; Larry M. Braley of the missionary personnel department; and John Gordon Lawrence of the program research department.

Jeffrey Collins Lewis was elected assistant director of Mission Service Corps coordination.

## High court hears religious drug case

WASHINGTON (BP) — The ancient American Indian tradition of using the hallucinogenic drug peyote in religious ceremonies came to the U.S. Supreme Court Dec. 10, as the justices heard arguments for and against the claim that the Constitution's guarantee of free exercise of religion protects the practice.

Arguing against the claim by two members of the Native American Church in his state, Oregon Deputy Attorney General William F. Gary told the high court Oregon "has determined there is a compelling state interest in regulating the use of drugs," an interest that supercedes the constitutional claim of free exercise of religion.

## Devotional

## What does Christmas mean to you?

By David Allen

What does Christmas mean to you? To some people it means hard work. It means they will work longer hours than usual. Stores are crowded with shoppers, the Post Office is busier than usual with packages and Christmas cards being sent to loved ones, and those who work for bus companies and airlines are busier than usual because to many Christmas means a chance to go home to see family and friends.

To some people Christmas is an especially sad time because of the loss of loved ones who are no longer living. They look back over the years and think of the last time a particular person was with them on Christmas. It can be a very sad time for many.

For others, Christmas is just an excuse to get high on alcohol and other drugs. To them they mistakenly associate the Christ Child with the whiskey bottle and the only real spirit they have at Christmas comes not from the Holy Spirit but from distilled spirits in a bottle. To them Christmas is just an excuse to get drunk.

To others, Christmas only means that they will get a few days off from their jobs. To them December 25 is just

another day on the calendar. Many of these would like to see Christmas turned into a purely secular, godless holiday, a holiday where it is all right to talk about Santa Claus and the reindeer but not to talk about the Christ Child and the message of the angels, one where the Christmas tree is acceptable but not the cross of Calvary.

But to the real Christian, Christmas means everything, for Christmas means that God has found favor with man (Luke 2:14 NIV). It means that God has looked at man in his lost condition and has provided a way that he can be saved from his sins. It means that God has given to man the best gift that he ever could have given. It means that Jesus the Savior was born. He was born to die for man's sins, born to be raised again for our justification, born to return to heaven so that one day he can return to earth and claim his bride, the church. Christmas means that the believer has a companion for life, a friend in the hour of death, a Loving Brother for all eternity.

What does Christmas mean to you? If you know Jesus as your Savior it means more than just an excuse to get off from work or to visit your family or to give presents. If you know the Lord, Christmas means everything, because Christmas means Christ.

David Allen is pastor, Shuqualak Church.



Allen





## Christmas music

The sanctuary choir of Midway Church, Jackson, will present *The Glory of The Lord* on Dec. 19 and 20 at 7 p.m. in the Provine Chapel at Mississippi College. David Wilkinson is pastor and Dennis McIntire is minister of music.

The adult choir of Corinth Church, Heidelberg, will present *COME TO THE MANGER*, directed by David McKee, Dec. 20, 7 p.m. Johnny H. Breazeale is pastor.

The adult choir of First Church, Flowood, presented *HE CAME TO LOVE*, a musical by Don and Loral Marsh, Dec. 13. They were assisted by a narrator, youth trio, drama team, and the Music Maker and young musicians choirs.

The youth choir, PRAISE, will present the musical, *REJOICE IN JESUS*, by Jan R. Esterline and Janet McMahan, Dec. 20, at 7 p.m. Ricky Gray is pastor and Richard Sullivan is minister of music.

Old Pearl Valley Church, Philadelphia will present its Christmas musical "Rejoice In Jesus" on Dec. 20, at 7 p.m. The adult choir will unite with the youth of the church for a contemporary medley of Christmas favorites. The theme of the program will be the "Joys of the Season." The church will also have a Christmas service featuring the children's choir in the morning followed by an old fashioned holiday dinner. Sammy McDonald, pastor, is directing the musical.

## Churches will receive home missions bulletins

NASHVILLE — Almost 1 million copies of the 1988 Home Missions Week of Prayer church bulletin for March 6 have been printed and mailed to churches following the discovery of an accidental omission from the Baptist Bulletin Service.

Leonard Hill, managing editor of the Baptist Program and editor of the Baptist Bulletin Service for the SBC Executive Committee, said the Dec. 6, 1987, Foreign Missions bulletin cover was inadvertently repeated on March 6, 1988, instead of using the Home Missions Week of Prayer emphasis on "A Church for Everyone."

When the mistake was discovered, the decision was made to print and mail the bulletins to churches because the Home Mission Week of Prayer is such a significant event in the life of the denomination, according to Joe Stacker, director of the church administration department at the Sunday School Board.

Hill and Stacker expressed regrets for any inconvenience to churches because of the error but said they were pleased that it was discovered in time to allow churches to promote the annual Annie Armstrong offering without any delay.

## Flemish Baptists organize in Catholic school

KESSEL-LO, BELGIUM — In October 1986 a group of people here began holding weekly Bible studies in the home of Southern Baptists (SBC-USA) missionaries Clifford and Beverly Vick. The group grew steadily, and in January 1987 permission was granted by the local Catholic priest to use the facilities of a Catholic school for their worship services. On Sunday afternoon, Oct. 11, 1987, a service was held here to dedicate this new Flemish Baptist church. The group presently has 21 members, averaging about 30-35 in its worship services.

As recently as 1984 there were no Flemish Baptist churches within the Belgian Baptist Union. Then, in 1985 the Union received into its membership a Flemish church on the Belgian coast in Middelkerke. The Kessel-Lo will be the second Flanders church in the Union, if, as is expected, the church requests membership in the Union when it becomes possible to do so in February 1988. Currently the Belgian Baptist Union includes 11 churches with 730 members.

## New Lutheran body formed

BLOOMINGTON, Minn. (EP) — The American Association of Lutheran Churches (AALC), a conservative alternative for Lutherans troubled by the theological implications of the much-publicized Lutheran Church merger, officially came into being during the first weekend of November. Delegates from about 30 congregations met Nov. 5-7 to ratify a constitution for the new group.

Duane Lindberg of Waterloo, Iowa, elected presiding pastor, describes the AALC as "The coming together, weaving together of three conservative Lutheran strands: the evangelical strand, the orthodox strand, and the charismatic strand. We are not a charismatic church body but we are certainly open to the diversity of gifts in individuals and congregations."

Why did the AALC have to be formed? "The key issue is the ELCA's weakening of the authority of Scripture," emphasizes Lindberg.

## Myrtle Church plans double celebration

Myrtle Church will be celebrating on Dec. 20 the 100th anniversary of its organization. The church was accepted into the Chickasaw Baptist Association on Sept. 16, 1887.

Also, the church will be celebrating the 52nd anniversary of Percy A. Ray

as pastor. Ray became pastor of Myrtle Church on Dec. 15, 1935, at the age of 25.

A special celebration service will take place with T. E. Williams of Meridian bringing the anniversary celebration sermon.

## Senior Adult Corner

First Church, Polkville, has begun a senior adult ministry. The group has chosen the name, HAPPY TIMERS.

Regular meetings have averaged 30 senior adults in attendance. Paul Wilson is the pastor.

## Mom and dad

Will your children be in the

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DECEMBER 28 1987 DECEMBER 29

Starts at One on Monday/Ends at Three-Thirty on Tuesday



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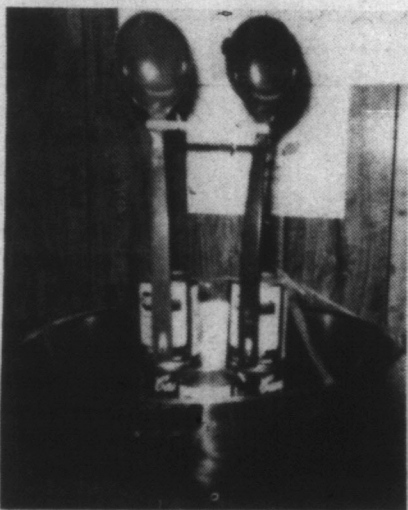
\$3.00 Per Person Registration Fee

(Register at the door)

## Calvary will celebrate with Souperbowl

Calvary Church of Waynesboro, recently started its new Sunday School growth campaign for the 1987-88 church year, entitled the "Sunday School Kick-Off Campaign." The purposes are to enroll prospects in Sunday School, experience personal spiritual growth, and reach people for Jesus Christ.

The Sunday School classes are divided into two equal groups and each class is given the name of a professional football team. The teams are part of a conference, either the NFC or AFC. Each class has the ability to score points for their team. These points are then added to the points scored by other teams in their conference and placed on a scoreboard (poster board).



At the end of the campaign a day will be chosen in January to celebrate the Souperbowl in a church-wide fellowship. During this time the winning conference will be served soup by the opposing conference of Sunday School classes. This fellowship will also serve as a time to Kick-Off the January Bible Study.

Brian White is minister of education and Doug Broome is pastor.

## Convention organized in St. Vincent

KINGSTOWN, St. Vincent — Eleven years of Southern Baptist missionary work reached a "crowning moment" on the Caribbean island of St. Vincent when the St. Vincent Baptist Convention was formed there Nov. 1.

Orvell and Susan Bryant, St. Vincent's only Southern Baptist missionaries, have started three of the four Baptist churches there, discipled three national pastors and directed them to a Baptist Bible institute during their 10 years as missionaries, said Fred Day, the Foreign Mission Board's Southeast Caribbean associate to the area director. The Bryants are from Spearsville, La., and El Dorado, Ark.

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## EVANGELIST RICK STANLEY



Friday,

**January 8, 1988**

**7:30 p.m.**

**Civic Auditorium  
Tupelo High School  
Tupelo, Mississippi**

*Presented by  
West Jackson Street  
Baptist Church  
Youth Ministry*



# CHILDREN'S PAGE

Thursday, December 17, 1987

BAPTIST RECORD PAGE 11

## Pen Pal Club

Anyone, ages 6 through 12, who wishes to meet a Pen Pal through the *Baptist Record* may do that by sending name, address, age, and name of church. Names will be listed monthly on the Children's Page.

Anna Louise Keywood  
157 Catalpa Street  
Clarksdale, MS 38614  
Age: 6  
Oakhurst Baptist Church

Athena Hynum  
1004 Farmer St.  
Port Gibson, MS 39150  
Age: 9  
Port Gibson Baptist Church

Kelly Maughan  
Rt. 1, Box 956  
Coldwater, MS 38618  
Age: 9  
Arkabutla Baptist Church

Melannie Donald  
Rt. 2, Box 161  
Waynesboro, MS 39367  
Age: 10, 4th grade  
Coyt Baptist Church

## Happy

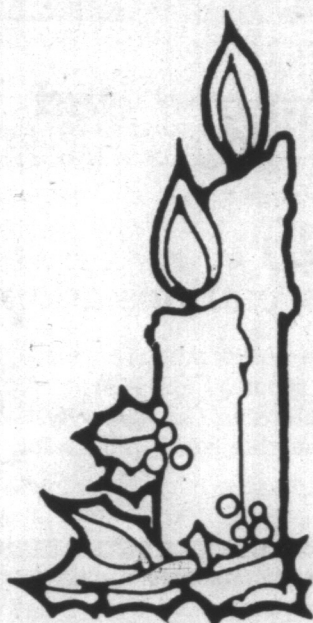
Pigtails flopping in the air  
Not a worry, not a care

Freckles galore cover her face  
Running wildly to win the race

Giggling away her childhood days  
Facing life with her carefree ways.

If only life could stay this way,  
No sickness or worry or bills to pay.  
Just happy times, filled with play,  
Lots of fond memories to brighten  
each day.

—June Sharpe  
Philadelphia



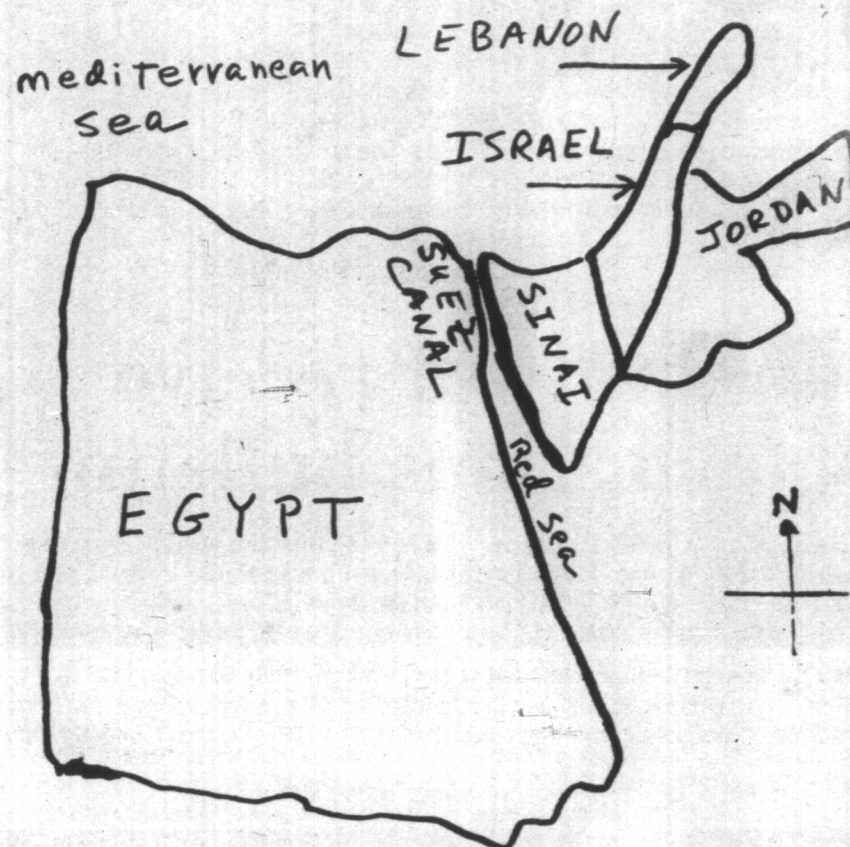
## Go to church

Through a long, long search  
I found Palmer Baptist Church.  
It was fun and had activities, too,  
I like it and you will, too,  
if you go to church and do what we do.  
We had fun and learned a lot, and  
always  
took part in what there was to do.  
Our teacher was nice and sweet,  
and always was very neat,  
and she's a person you need to meet.  
So go to church and you will see  
just how fun church can be.

—Jason Zyla and  
Michelle Harris

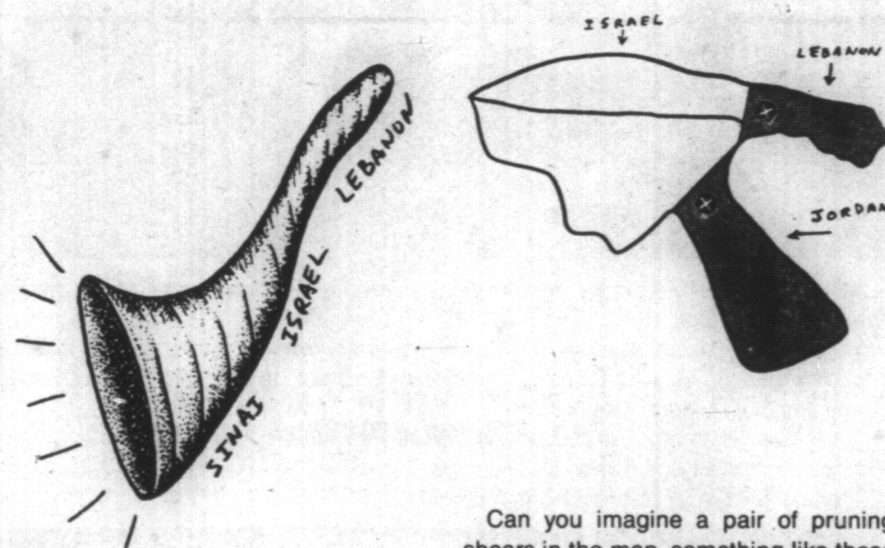
## GEOGRAFUN: (For Young Readers) Nations and Imaginations

By Ralph C. Peterson



Turn this map sideways. Can you imagine a trumpet or a ram's horn in this map? In the Bible, Joshua's men used rams' horns to win the battle of Jericho.

Read the sixth chapter of Joshua. What Bible book comes before Joshua? What Bible book comes after Joshua?



© 1987 R. Peterson

Can you imagine a pair of pruning shears in the map, something like those your mother or dad uses to cut the shrubbery? In Isaiah 2:4, pruning hooks are mentioned. They are like pruning shears. When Isaiah wrote about pruning hooks, he was using them as a symbol of peace. Do you know what a symbol is? Look it up in the dictionary. It is one thing that reminds you of another thing.



The sword is an important symbol in the Bible. A sword was a weapon of armies of long ago. Read Ephesians 6:17. Paul calls the Bible, which is the Word of God, a sword. That's because the Bible and what it says can be used to fight evil. A sword is first mentioned in the Bible in Genesis 3:24 and last mentioned in the Bible in Revelation 19:15. Read those verses.

Can you imagine that these maps look like other things besides the sword, the trumpet, and the pruning shears? What?

Color the pictures.

Ralph C. Peterson may be addressed at 1200 S. Washington St., 627E, Alexandria, VA 22314.



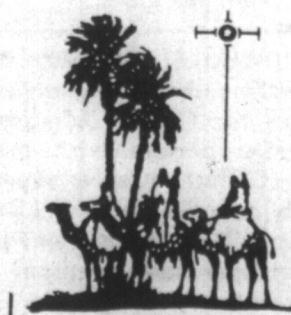
The sixth grade Sunday School class of First Church, West Point, has completed the three levels of memory work from the Bible Searchers Memory Plan. The following: Mia Smothers, Amy Gray, Kim Clark, Wendy Hudson, Paige Magers and Drew Bounds, completed the highest level — "The Level of Excellence" in which they learned 52 weekly memory verses,

the divisions and books of the Bible and four quarterly memory passages. They received a Certificate of Excellence with seal and a congratulatory letter from the Sunday School Board.

The teachers are Mrs. Bob Farrar and Steve Stanley. The outreach leader is Mrs. Edmund Miller and the director is Mrs. Allie Vance.



The mission kids of Bethany Church, Potts Camp, held a bike-a-thon to raise money for the Lottie Moon Christmas Offering. The church members sponsored the children per lap road and the children raised a total of \$188.00. Carl Teel is pastor. Mission kids director is Bobby Bennett, and Janet West is the teacher.





## Just for the Record



WMU Centennial Launch was held at First Church, Holly Springs, Oct. 18. Pictured, front row, left to right, are Jennifer Johnson and Maria Teel; second row, Anna Teel and Beth Hounsshell; third row, Janet Gullick, Sheri Howell, and Donnie Stewart, pastor.

Also, pictured is Mrs. Johnnie Love Myers, centennial chairman.



Chunky Church, Chunky, recognized its Sunday School members with perfect attendance on Oct. 18.

Pictured, receiving attendance awards are (back row, left to right) Luke Dean, 6 yrs.; Mrs. Glenda Freeman, 3 yrs.; Mrs. Evelyn Gressett, 18 yrs.; Mrs. Sarah Carlson, 1 yr.; and Mrs. Cherry Dean, 5 yrs.

Front row (left to right) are Shauna Waters, 5 yrs.; Heather Cavenaugh, 1 yr.; Amber Campbell, 4 yrs.; and Lance Dean, 6 yrs.

Roland Barber is Sunday School director.



"What A Wonderful World" was the theme for the GA recognition service held at Daniel Memorial Church, Jackson. Thirty-four girls participated in the service and received their mission adventure badges.

GAs pictured are, first row, Christy Clarke, Tiffany Nix, Sheri Pape, Mandy Gray, Anna Walden, Jessica McAlpin, Angela Gambill; second row, Pam Roberts, Angie Meyer, Ashley Evans, Denise Hughes, Keli Koenig, Kelly Evans, Lynn Pape, Robin Harris; third row, Wanda Stone, Jennifer Gordy; fourth row, Shannon Stovall, Jessica Witt, Shannon Hardy, Melissa Wharton, Tiffany Morris, Whitney Herron, Jill Hardy, Johnna Payne, Nikki Sheffield, and Lisa Alford.

The GA leaders are Katherine Honea, director, Betty Martin, Dolly Meyer, JoAnn Roberts, and Janet Herdman. Byron R. Malone is pastor.

The Capital Area Chapter of Mothers Against Drunk Driving will conduct a candlelight vigil on Dec. 19 at 7 p.m. at The Gardens of City Hall in Jackson. The purpose of the Vigil, according to Faye Case, Capital Area MADD Chapter President, is to provide a setting in which family and friends may remember, in a special way, their loved ones who have been killed by drunk drivers. The public is invited.

MADD will also sponsor other programs and projects during December to prevent holiday drunk driving crashes. Among them is the "Red Ribbon Campaign" in which citizens are encouraged to tie a red ribbon to their left car door handle as a sign to America that they hope for a safe holiday season and a stop to drunk driving.

East End Church, Columbus, will have a reception on Dec. 20, 2-4 p.m., in the activities building to honor Mr. and Mrs. W. M. Daves, who is retiring as pastor.



James E. Blackburn was ordained by Center Ridge Church, Yazoo City, as a deacon on Oct. 18.

Blackburn is teacher and director of the youth department. He and his wife, Terry, teach a couples training union class. They are the parents of one daughter, Leslie.

Pictured with Blackburn (left) is H. Bryan Abel (right), pastor.

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**GROWING SUBURBAN CHURCH** (3200 members) is taking applications for Church Administrator. Prefer person with management/administrative experience. Job involves personnel supervision, fiscal management, and facilities management. Send resumes to First Baptist Church, P. O. Box 988, Gardendale, AL 35071; (205) 631-8791.



## Faith Church dedicates building

Dedication services were held Sept. 27 for the new building of Faith Church, Marshall Association. Faith Church petitioned and was admitted into the association, October 1986.

Under the leadership of Tommy Shackelford, pastor, the church has constructed this first unit. The approximate value being about \$85,000. The new building has an auditorium, class rooms, fellowship area, and additional class room upstairs.

## Associations adopt expanded annuity plan

These Associations have adopted the Expanded Annuity Plan of 1988 since those reported in the Sept. 10 issue of the Baptist Record.

Lauderdale, Chickasaw, Gulf Coast, Lafayette-Marshall, Rankin, Prentiss, Tallahatchie, and North Delta.

*This announcement is neither an offer to sell nor a solicitation of offers to buy any of these securities. The offering is made only by Prospectus.*

**\$10,000,000**

### HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

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Proceeds from the sale of the Bonds, along with other available funds of Home Mission Board, will be used to make direct loans to Baptist churches affiliated with the Southern Baptist Convention for the financing of sites and the construction of buildings in keeping with the Bold Mission Thrust emphasis of the Southern Baptist Convention.

Interest on the Bonds will be payable semi-annually. The Bonds will be offered with maturity dates varying from six months to fifteen years and the interest rate will vary from 8.5% to 10.5% depending upon the maturity date as set forth in the Prospectus.

Copies of the Prospectus may be obtained by calling (404) 898-7225 or writing the broker-dealer servicing bond issue:

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# Cooperative Program takes November dip

NASHVILLE (BP) — The denomination-wide Cooperative Program received \$9,505,026 in November, down 1.73 percent from November 1986's receipts of \$9,672,612, reported Harold C. Bennett, president and treasurer of the Southern Baptist Executive Committee.

The Executive Committee disburses the budget to 19 Southern Baptist agencies and institutions that conduct missionary, evangelistic and educational ministries around the globe. Money is donated from individual Southern Baptists to their churches, which channel a portion on to state Baptist conventions, which in turn channel a portion on to the Executive Committee for distribution.

Two factors caused the shortfall, said Tim A. Hedquist, Executive Committee vice president for

business and finance. First, Thanksgiving fell four days before the end of the month, so many state convention workers who process Cooperative Program checks and send them to the Executive Committee were off work at a time when end-of-the-month checks normally would be handled. Second, the November's final Sunday fell one day before the end of the month, and church receipts for that day did not have time to be forwarded to the Executive Committee by the final day of the month.

The Cooperative Program goal for the current October-through-September fiscal year is \$140 million. At the end of two months, the convention-wide budget had received slightly more than \$20.5 million, about \$100,000 or 0.48 percent behind the total for the same period last year.

## Names in the News



Union Church, Covington Association, recently had a special day of recognition for Mrs. Lucy Trigg who retired after 35 years as church treasurer. She was presented with a dozen red roses and a plaque expressing appreciation for her years of faithful service.

Mike Canoy was recently licensed to the gospel ministry by Van Winkle Church in Jackson and is available for supply. He can be reached at 4520 Dixie Dr., Jackson, MS 39209 or 102D Hartness Drive, Starkville, MS 39759.



Mrs. Loyelle Williamson, a charter member for 40 years was honored by Hurley Church, Hurley, on Oct. 11. Pictured with Mrs. Williamson is Kenna Byrd, pastor.

Robert Lowe, who retired Dec. 27 from Melrose Church, Yazoo County, is available for supply and interim pastorates. After six years as pastor in Mississippi, he was a pioneer missions pastor in Ogden, Utah, for 10 years, began Hillcrest church in Evanston, Wyo., and for 15 years was pastor at Lombard, Ill., a Chicago suburb. A bivocational pastor for most of these years, Lowe helped support his family as a piano tuner. Lowe spent three months this spring as interim pastor of Emmanuel Church, Headley, England. Lowe can be reached 415 Daniel Circle, Jackson, MS 39212, phone 372-0221.



Janie B. Reynolds, a member of East Moss Point Church, Moss Point, was honored Nov. 7 with an open house on the occasion of her 90th birthday.

Mrs. Reynolds was born Nov. 3, 1897, in Newton County, and has made her home in Jackson County for about 50 years.

For the celebration, her home was decorated with flowers and other party favors. A red and white birthday cake inscribed with the magic number, "90," was a focal point of the refreshments.

Mrs. Reynolds has one daughter, Mrs. Milton (Virginia) Hill of Moss Point, and one daughter-in-law, Margie Reynolds of Pascagoula. She has 11 grandchildren and 19 great-grandchildren.

Among out of town guests were the honoree's sisters, Mattie Lou Smith and Bernice Dennis, both of Meridian.

Pictured with Mrs. Reynolds is her pastor, Harold Anderson.

Garland Eaves, pastor of Moselle Memorial Church, Moselle, for the past nine years, has resigned effective Dec. 20 to accept Pleasant Grove Church in Wayne county.

Doty Chapel Church, Shannon, has engaged Mrs. Pam Booth as minister of music for youth and children's choirs. She was recently serving the Plantersville Church. She will also work with the senior citizens. They have planned a Christmas trip to Bellevue Church, Memphis.



Booth

Clyde K. Schiele has accepted a call as pastor of McCarley Church, McCarley, effective Nov. 15.



Schiele

He and his wife, the former Jean Grantham, are the parents of two married children.

He attended Mississippi College, University of Mississippi, graduating from the University of Omaha, and attended Southern Seminary, Mid-America Seminary, Bethany Theological Seminary, and is presently working toward his Ph.D. in Christian Counseling.

In addition to serving as pastor of McCarley Church, Schiele serves as program director, and counselor, at the Chemical Dependence Treatment Center, Landmark Recovery Centers, Inc., a program of the Grenada Lake Medical Center.

Tommy G. Middleton has accepted the call to serve as pastor of Woodlawn Church, Baton Rouge, La.



Middleton

He has served as pastor of Halbert Heights Church of Brookhaven since January, 1977. Middleton is married to the former Karen Mitchell of Germantown, Tenn. They have three children: Christopher, 10, Michael 8, and Jenny, 6.

### Early retirement

DALLAS — James C. "Pat" McDaniel, executive vice president of the Annuity Board, is taking early retirement for medical reasons and will move to Topeka, Kansas.

President Darold Morgan and Treasurer Harold D. Richardson are sharing additional direct administrative responsibilities until a successor is named.

## Staff Changes

Mt. Olive Church, Mississippi Association, has called Joe (Joseph) Campbell as pastor. His mailing address is Rt. 1, Box 174, Smithdale, MS 39664.

Campbell is working on his doctoral degree at New Orleans Seminary, and is away some of the time during the week.

First Church, Eudora, has called Jim Muston as pastor. A graduate of Southwestern Seminary, he is going there from Whitehaven Church, Memphis, where he was associate pastor.

Tommy Cherry is the new pastor of Sabougla Church, Calhoun County.

New Liberty Church, Calhoun County, has called Jerry Lowery as pastor.

Fifty-two percent of all Christians live in affluence, 21 percent are comparatively well off, 14 percent live in moderate poverty or near-poverty and 13 percent (195 million) live in absolute poverty.

## Ministers of childhood education share ideas

The Mississippi Ministers of Childhood Education recently held their fall meeting at Colonial Heights Church in Jackson. The meeting was a time of fellowship and sharing ministry ideas. A tour of the new preschool facility was conducted by Barbara Brown, Colonial Heights minister of childhood education. Shirley Oglesby of the Mississippi Baptist Convention Board led a session on "Building Staff Relationships." The Mississippi Ministers of Childhood Education is an organiza-

tion of preschool and/or children's leaders in the state churches, as well as consultants of the Mississippi Baptist Convention Board. Those serving as full or part time staff members working with preschool/children are encouraged to join. For more information contact one of the following:

Julia Summerlin, chairman, Fairview Baptist Church, Columbus, MS, 328-2924; Nancy Bullock, Parkway Church, Jackson, MS 354-8701; Jeanne Crasto, Ridgecrest Baptist Church, Jackson, MS, 982-9128.

### CHRISTMAS SPECIAL

From The

First Baptist Church

Paducah, Kentucky

See it on



Dr. J. Robert White, Pastor

"Christmas Shines On Lower Town"

December 22, \*2:00 a.m. and \*7:30 p.m.

December 23, \*7:00 a.m. and \*12:00 Noon

"Home For Christmas"

December 30, \*9:00 p.m.

\*All Times Eastern

WORSHIP WEEKLY WITH US ON ACTS, WEDNESDAY EVENINGS, 9:00 P.M. (EST)

## Winter was made for Ski Bible and Skiing at Ridgecrest and Glorieta



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Daytime skiing at Glorieta is available Thanksgiving thru mid-April on the beautifully groomed slopes of Santa Fe Ski Area or Sandia Ski area...

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or  
Glorieta Baptist Conference Center  
Box 8, Glorieta, NM 37535  
(505) 757-6161

See You There!



# The birth of Jesus: a story that abounds with miracles

By Rex Yancey

Matthew 1:18; 2:2, 9-11

To believe in God is to believe in miracles. There are those in our day who try to fabricate miracles and manipulate God. However, for those Christians who are committed to God, miracles are a fact of life. Edward Young said, "Seems it strange that thou shouldst live forever? It is less strange that thou shouldst live at all? This is a miracle; and that no more."



Yancey

The story of Christmas abounded with miracles: the star that led the wise men; the annunciation of Gabriel to Zacharias of the birth of John; the annunciations of the birth of Jesus to Mary, Joseph, and the shepherds; the anthem praise of the angelic choir; the wise men warned in a dream not to return to Herod; Joseph directed by an angel into the land of Egypt and told to depart from Egypt; the birth of John to aged parents; the virgin birth of Jesus Christ.

Do I believe in the virgin birth? I believe that God created man without the agent of woman (Adam). I believe that God created woman with the agent of woman (Eve). I believe that God

## BIBLE BOOK

created man with both the agent of man and woman (Cain). Yes, I believe that God created man with the agent of Mary (Jesus)! Praise God!

God chose a devout, Jewish virgin to be the mother of Jesus. Her name was Mary. She was not perfect. She just experienced the grace of God in her life. She was engaged to Joseph, a devout Jewish man. She had never had sexual relations with Joseph or with anyone else. You can imagine how Joseph felt when she told him she was pregnant. He knew the child wasn't his. He was engaged to her. What could he do?

There were three stages to a marriage in those days. The parents would select a partner they deemed suitable for their child. The couple would be engaged for one year. During this year, they did not have sexual relations. It was an engagement period. If the man died during this engagement, the woman was considered a widow, a virgin widow. The third stage was the actual marriage. Mary conceived during this second stage, which was the engagement period.

God led Joseph in his struggle to do the right

thing. He was a good man. He did not want to embarrass Mary or put her to shame. However, God helped him in his decision. God revealed to Joseph that this conception was of God. Joseph accepted this fact and gave Mary the love and support she needed.

The wise men were probably from Persia. They were scientists who studied the stars because they believed God revealed through the stars when something great was taking place. There was a general expectation in the world at that time of an imminent messianic announcement. The Magi represent Gentiles coming from distant areas of the world to worship Christ.

An outline for this text might include: they followed; they found, and they fellowshiped. Once they found him, they worshipped him. Once they worshipped him, they gave him expensive gifts. These gifts were fit for a king. They represented prophet, priest, and king. They were gifts (spices) used on the corpse before burial. They prophesied in their giving. Once they had accomplished what they came to do, they went home a different way.

One poet expressed the birth of Jesus like this:

*That night when in Judean skies, the mystic star dispensed its light*

*A blind man moved within his sleep and dreamed that he had sight.*

*That night when shepherds heard the song of hosts, angelic choir and near*

*A deaf stood in slumbering spell and dreamed that he could hear.*

*That night when in the cattle stall slept child and mother cheek by jowl,*

*A cripple turned his twisted limbs and dreamed he was whole.*

*That night when over the newborn babe the tender Mary rose to lean*

*Behold some leper smiled in sleep and dreamed that he was clean.*

*That night when upon the mother's breast, the little King was held secure*

*A harlot slept a happy sleep and dreamed that she was pure.*

*That night when in the manger lay the Son of God who came to save*

*A man moved in the sleep of death and dreamed there was no grave.*

I am told there is a world-wide organization among astronomers who pass the word along when something unusual happens in the heavens. We Christians should pass the good news around the world that Jesus is born! Merry Christmas!

Rex Yancey is pastor, First, Quitman.

## Experiencing great joy: visit of the Wise Men

By Julian W. Fagan III

Matthew 2:1-12

Bethlehem was a small village five to seven miles south of Jerusalem. Those who studied the OT knew the 700-year-old prophecy from Micah 5:2 that out of Bethlehem in the land of Judah would "come a ruler who will be the shepherd of my people Israel."



Fagan

When the Magi arrived, it was to these students of the law that Herod went for advice. They reported that Bethlehem was the place of destiny. Somehow within the next thirty years these OT scholars forgot that Jesus was born in the very place that Scripture had foretold (Jn. 7:41-42).

The Magi, traditionally translated "wise men," were from the east and therefore were not Jews. Likely they were astrologers, possibly from Persia or southern Arabia; yet, they came to worship the king of the Jews. They were Gentiles. People of all nations acknowledged Jesus as the "king of the Jews" and came to worship him as Lord. We do not know how many there were; the three gifts have led to an assumption that there were three men, but Scripture does not specifically say.

To the shepherds God spoke through a

## UNIFORM

heavenly host of angels; to the Magi God spoke through a special star. The heavenly light may not have been an ordinary star; it may have been a comet or planet. Whatever its nature, it was from God, given as direction to those who studied the heavens and recognized the star to be God's directing light to the birthplace of his promised Son. God does things like that; he speaks to people in ways they can hear, see, and understand. Apparently the Jews had not noticed the star, but those from the east knew it to be the special sign from God that a king had been born. God operates outside Jerusalem and outside the USA.

Since they were looking for a king, it was logical for them to go to the place where the king stayed in Jerusalem. The Magi knew the king had been born and asked where he was. Notice that the people to whom the king first had been sent did not know that he even existed but were advised by foreigners. These Magi caused quite a stir in all of Jerusalem (v. 3). No doubt the news that the Messiah had been born would make Jews very anxious. Herod was particularly disturbed and determined from the innocent Magi the exact time the star had appeared (v. 7). He later used this time frame to

kill all the male children in the area of Bethlehem.

Herod was a wicked man. He had murdered his wife, three of his sons, his mother-in-law, brother-in-law, and many others. He wanted to be certain that there was no other king in Judea. He tried to secretly deal with the Magi in a way that would cause them to reveal the location of the babe. He stated that he too wanted to worship this newly born king of the Jews.

The Magi continued to follow the star to Bethlehem when to their joy the star stopped over the very place that Christ lay. By this point he was no longer in the stable but in a house where his parents were staying. God led them to the very place where they could worship the Son of God. How wonderful God is to guide us in a way that we can understand and lead us to the one who can give us life and joy. The joy they held in their hearts yielded to worship of the Christ. As part of their worship they presented him with gifts. All along they had intended to give to the king.

God had spoken to them in a way they could understand; they responded with diligence in making a concerted effort to find the one God revealed had been born. They met a man named Herod who was very unlike them; he would not accept any other king than himself. Many people reject Christ because they desire to re-

main on the throne. They will even seek to remove all threats to the control of their own lives. These people never experience the joy that comes in true worship of the Father and Son who alone know how to give true life.

Giving is one of the inevitable outgrowths of joy and worship. What could the Magi do for this child? He was the Son of God. He would be their ruler. They simply acknowledged who he was and gave him what they had. They sought to honor him with their gifts and gave him the finest of all they had. These who were not Jews and not advised in the teachings of the OT were well aware that giving is an essential part of worship and that giving is inevitable expression of finding the king of kings.

If only 50% of Baptists give to support the Lord's work and 20% give 80% of all that is given through his church, look at the number of people in your Sunday School class who have never experienced true worship and true joy. As many as half of them may have never knelt at his feet and worshipped him — and this is Christmas. We have a rich opportunity to bring good news this Sunday. Perhaps some will know true joy and worship because of this Scripture and the example of some foreigners who had eyes to see what God would reveal and hearts to accept the truth of his Son.

Julian Fagan is pastor, First, Pontotoc.

## Jesus Christ: Savior and Lord — God's answer to man's sin

By Al Finch

Philippians 2:5-11

The message of the New Testament declares that God spoke to man by coming in human form. No doctrine of the Bible contains the mystery of the incarnation.



Finch

To shepherds long ago the message came, "For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:11). This word declares the birth of Christ.

His birth was personal. "For unto you" indicated that the message was for the shepherds. They were left to respond to an event. Response is imperative for the individual.

## LIFE AND WORK

"Though Christ a thousand time  
In Bethlehem be born  
If He is not born in thee  
Thy soul is still forlorn."

His birth was an event in time and space. It was "this day in the city of David" that God intervened into man's world. The incarnation demonstrates the presence of God in human life.

His birth was God's answer to man's sin. There is born "a Savior" for man. God has the answer to life's problems whether a shepherd on a Galilean hillside or a busy executive in our modern age.

His birth declared man's responsibility. The

Savior was "Christ, the Lord." He came to save but also to bring his Lordship over mankind. That Lordship is the responsibility of man.

The crowning statement of incarnation is found in Philippians 2:5-11. We are at once startled by the passage. We are prepared for an ascent (log cabin to the White House) but not descent (White House to the log cabin). The story of Jesus the Christ follows the pattern of God, to man, to slave, to criminal.

"Existing" on equality with God, he emptied himself. His limitation was self imposed. Suspending for a time his presence with God he came to live among men. He took upon himself the limitations of space, knowledge and power. The journey downward from the presence of God to man progresses to slave,

then to "obedience unto death, even the death of the cross." Someone said, "He climbed the ladder down rung by rung until at last he stood alone."

This self-emptying is complex because it is surrender, yet retention. E. Y. Mullins used the illustration of a concert pianist, playing a concert with gloves on. All the ability remains but it is limited.

There is humiliation but also exaltation. God has "highly exalted him." Named above every name, all knees bow in his presence. All tongues declare Jesus Christ is Lord. The Bible declares that Jesus is worthy "to receive glory and honor and power." Out of his exalted life we find our salvation and responsibility.

Al Finch is pastor, First, Greenwood.



# THE VILLAGE VIEW



*The* Baptist Children's Village

Paul N. Nunnery, Executive Director

P. O. Box 11308, Jackson, MS 39213, (601) 922-2242

Accredited by the National Association of Homes for Children

Licensed by the State of Mississippi

## Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

### MEMORIALS NOV. 12-23

Father Braxton Clanton  
404 Hunting Club, Gore  
Springs

W. J. (Red) Cochran

Miss Mary E. Waggoner

Dr. H. L. Cockerham, Jr.

O. C. & Mildred Cockerham

Robert H. (Bob) Connerly

Mr. & Mrs. Pat Guldge

Mrs. Irvin (T. I.) Johnson

Mr. & Mrs. Spencer L. Davis

Mrs. Temple (Mamie) Craft

Opal Green & David

Mrs. Bertha Cross

Mrs. Anna C. Ross & Girls

Charlene Crowley

Mrs. Opal Vickers

Herbert Dale

Arlington Heights Baptist  
Church

Mr. Davis

Mrs. Spencer H. Barret

Mrs. Geraldine Dean

Sadie Ruth & Alvin Scott

Mr. Zeno Yates

Mrs. O. J. (Gertie) Dear

Spring Hill BC, Hazlehurst

Mildred Dietz

T. L. Barbara & April

Curry

Melvin Donald

Mrs. L. G. Hankins

Miss Diane Ervin

Adult I Sunday School Class

Woodlawn BC

Mrs. Pearl Ezell

Sue & Jake Ammon

Mrs. Dell P. Fox

Ms. Augusta Peacock

Mrs. D. B. Kitching

Mr. G. E. Fraley, Jr.

Mr. & Mrs. E. B. Senter

Mr. Thomas (Tom) F. Frazier

Sr.

Mr. & Mrs. Dennis Perkins

Mr. & Mrs. Robert Harper

Mr. & Mrs. Lewis B.

Shoemaker

Mr. & Mrs. Anthony Chester

White

Mr. & Mrs. Ottis Horne

Lorena Byrd

Mrs. Ann Geary

Mr. & Mrs. D. Z. Young

Mrs. Obie Glenn

Mr. & Mrs. Mabry S. Word &  
David

Mr. Larry Gordon

Mrs. Rosa M. Miller

Dan C. Hall

Bob & Jean Taylor

Mr. Willie Hedgell

Mr. & Mrs. W. J. Simmons Jr.

Rev. Toxie Hedgepeth

Mr. & Mrs. Jimmy R. Rogers

Ms. Ima M. Sandifer

J. A. Hedglin

Mrs. Audrey S. Ellzey

Bernon R. Pounds

Mr. William Frank Herron

Mr. & Mrs. Billy Fenwick

Jack Hofer

Ms. Jeanne Merrill

Mrs. C. E. Merrill

Herman Holden

Mrs. Anna L. Holden

Mr. & Mrs. Hiram B.

Stanford

Mrs. Aylene Hawkins Huey

Mr. & Mrs. D. Z. Young

Vivian & Ernest Boyette Huhg

Mrs. Ardis L. Daves

Mr. Horace Hurdle

Mrs. Everett Slayden

Mrs. Brenda Key Hutton

Tommy & Kathy Stephens

Mrs. Maxine Johnson

Mrs. Gaston Grantham

Mrs. E. M. (Nellie Lyman)

Kee, Sr.

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McCurley Jr.

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Mrs. John M. (Eleanor)

Dean

Mrs. Susie Kelley

Mrs. Gaston Grantham

Miss Ora Kibler

Joe & Ora Luncford

Mrs. Evie M. McLeod

Jeff & Wanda McLeod

W. E. King

Mr. & Mrs. Robert J. Giddy

Mr. Elton Ladner

Mr. & Mrs. J. M. Guess

Dr. Earl Laird

Mr. & Mrs. D. Z. Young

I. M. Latimer

Mr. & Mrs. Mike Nipper

Ike Boy Latimer

Richard M. McAlister

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Jerry, Becky & Josh

Arrowood

Elsie Rawls

Mr. & Mrs. Lester Lewis

Mrs. L. H. Mathis Jr.

Mother of Mrs. A. T. Liddell

Mrs. A. T. Liddell

Martha Littlejohn

Mr. & Mrs. Oliver N. King

Mrs. Ethel Lockwood

Mrs. Robert E. Rushing

Mrs. Cody Mangum

Mrs. W. C. Mangum

Mr. Austin Martin & grandchild

Charles & Jewel Segars

James A. Martin

Mr. & Mrs. Rex Turner

Red Martin

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Willie Lee Martin

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Mrs. John R. Mayson

Miss Elizabeth Dodds

Mrs. Pearl McClain

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Jack McCluer

Mrs. Charles Waits

James R. McClure

Mr. & Mrs. Cecil M. Boland

& Barbara Ann

Mr. Jack McClure

Mr. & Mrs. Hayes Branscome

Mr. & Mrs. Glenn Doty III

Mrs. McGhee

Mr. & Mrs. Woodson

Campbell

Mrs. Ethylene McIntosh

Mrs. Mary Rowe

Mrs. Clara McKnight

Mr. Ellis O. Cummins

Mr. Otis McPhail

Mrs. Charles W. McPhail

Robert Mitchell

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Corinne Moore

Mr. & Mrs. Dale Moore

Paul D. Nichols

Mr. & Mrs. Everett Wilson

India Nunnery

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Curry

Mrs. Ruth Prince Parks

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Harold Peacock

Ray & Jean Penn

Mr. Clawson Peden

Mr. & Mrs. Dewey Foshee

Mr. Henry Pike

Mr. & Mrs. Pat Guldge

Mr. & Mrs. Guy Branscome

Jr.

Will & John

Mr. & Mrs. Billie Bonner

Mr. & Mrs. Hayes Branscome

Walter & Mickey Moore

Mr. Frank Prince

Mr. & Mrs. E. B. Senter

Mr. John R. (Carolyn) Prince

Mr. & Mrs. E. B. Senter

Mrs. Hal G. Littleford Jr.

Mrs. John T. Pruitt

Mrs. W. C. Mangum

Dr. M. D. Purvis

Dorcas Sunday School Class,

Wesson

Mrs. Amalita P. Furr

Mrs. Florence Ramage

James W. & Judy Pryor

Mr. Fred Ratliff

Mr. & Mrs. Jack

Hollingsworth

Mr. Dennis Reid

Mr. & Mrs. R. M. Russell Jr.

Mrs. N. J. Rester

Ms. Carol S. Lowry

Mrs. (Oscar) Irma Hendrix

Rivers

Mrs. Doris (Lester H.)

Harmon

Mrs. Raymond F. Quinn

Hope Bible Class, FBC,

Jackson

Betty & Gene Cryder

Mr. Fred Roberts

Marvin & Eileen Alford

Mrs. Louise C. Ditto

Mrs. Anne C. Hardy

Mr. Randolph Roberts

Leaf River BC, Raleigh

Mr. Talmadge Roberts

Mrs. Cecil Boswell

Mrs. Lellie Burton Robertson

Anna C. Ross & Girls

Mrs. Odell Rutledge

James W. & Judy Pryor

Prudie V. Searcy

Joy Sunday School Class,

Westview BC, Jackson

Aletha J. Shaw

Mr. Donovan Shaw

Mr. Sidney Shaw

Mr. & Mrs. Ralph Lilly

Mr. & Mrs. Rufus Wilson

Mr. W. V. shepherd

Mr. Kenneth Pounders

Mr. J. C. Sides, Sr.

Lucy Ann & H. H. Williams

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Mrs. Ada Mae Hilderbrand

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Ralph & Paula Van Namen

Mrs. Ione Simmons

Mr. & Mrs. W. J. Simmons Jr.

Mr. & Mrs. Walter Smith

Mr. & Mrs. D. Z. Young

Mr. Charles E. Spears

Mr. & Mrs. J. C. Stennett

Alma C. Spratlin

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Nell O. Tate

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Mr. Alonzo J. Thames



# Baptists risk their lives in Mozambique relief

By Marty Croll

MAPUTO, Mozambique (BP) — Baptists in Mozambique are risking death to deliver farm seed in war zones where people seek safety by hiding at night in the tops of trees.

Members of the small Mozambique Baptist Convention are dodging ambushes to monitor seed and hoe distribution funded by Southern Baptists. They hope villagers will be able to plant and harvest crops before raiders destroy the land.

"There's a war on, and there aren't any rules," said Jim Brock, a first-term missionary from Warrior, Ala., coordinating a relief effort to which Southern Baptists already have released \$585,000. Southern Baptist Foreign Mission Board officials say the total could go much higher.

Brock knows only a portion of the 26-pound seed ration that families receive will see harvest. In many places anyone who stays behind to nurture crops will die with them. Several villages Baptists marked to receive seed don't even exist anymore.

"The tactic at the moment is to move in and scorch earth — and that means people, houses, trees, crops, and everything," said Brock. "Some areas are being hit as we distribute to them. Some people live in trees at night — and never the same tree twice. They come down in the daytime and try to live."

Statistics from Mozambique show more than two million people have been uprooted from their homes, many of them starving, because of a six-year famine intensified by fighting between rebels and government troops.

A plan Brock and the Baptist convention developed with government officials calls for distributing five kinds of seed and one hoe to each of 30,000 families in three rural farm areas. Areas selected were thought to be safe enough to produce a crop.

In Maputo province around the capital city, about 8,000 families have

received Baptist relief. Now war activity seems to be increasing there. In the province of Sofala around the seaport of Beira, about midway up the Indian Ocean coastline, relief arrived late and distribution is just beginning.

Relief efforts in the Gaza province have been severely hampered by warfare. An inability to safely transport seed on roads from Maputo to Gaza has forced Baptists to give much smaller amounts than planned to a broader group of about 20,000 people. Brock suspects a lot of seed in Gaza will be eaten and not planted. "They are literally starving to death up there," he said.

Baptists are evaluating whether to abandon their efforts in Xai-Xai, a Gaza seaport. Although they have no church in the area, they felt people there needed help badly. But airlift is becoming the only safe way to supply seed there.

"A major portion of the population is in transit, fleeing from the war — first from one area, then the war comes there and they flee to another," Brock said. "Some go around and around in circles. Many of them live in areas that are safe in the daytime, but at night you take your chances. And some of them live in the midst of the war. It's not a nice, clear situation where you can make a decision about a place two months ahead of time."

Mozambican government officials have handled most relief transport by armed convoy. In recent attacks, however, trucks have been burned and workers killed. No Baptists died in the attacks, but Brock is trying to determine whether 13 tons of seed were lost.

In May rebels ambushed a convoy of which Brock was a part. That was the last time he went into the rural area. "I talked about it with the president of the convention and decided if I got hit and knocked out, it could stop our work. The risk is too high," Brock said.

"So I send young men in, and I pray. You don't ask them to go. You say, 'We need someone to go,' and you let someone come forth. You can't really say, 'You go there,' because it's just too much weight to carry."

You've got to let them decide on their own if they feel God wants them to go there, because they might not come back."

One village where Baptists distributed seed was hit before the next dawn. A city where Baptists met to discuss a project was hit the next day.

"We've got distribution tomorrow to three different places, and every one of them is hot," Brock said.

It is difficult to determine just what is safe: "These people have been torn by war for so long, that if you ask if a road is safe and the people say, 'Yes,' what it means is there's only five, six, seven people killed along it a week. There aren't that many safe places left."

Brock has been touched by the way Mozambican Baptists have rallied to help relieve suffering. "I'm really proud of them," he said. "They're knocking themselves out. They prayed for years to have some ability to do something for their people."

"A Sunday has not passed by that I have not heard the membership at First Baptist Church in Maputo thank God for Southern Baptists for sending people to help them. They do not cease to pray. I would ask Southern Baptists to not cease in their prayer for the people here."

"It is a stress to see people suffer without hope," Brock said. "We hurt, and we cry, and we pray, and we know this is where we are supposed to be, so we stay. If we didn't know that, then this would not be the place to be."

"The thing that I'm thankful for is that I know when Southern Baptists send their people, they pray for them. Because that is the key to survival in a place like this."

Marty Croll writes for the FMB.

# Baptist Record

## 9 missionaries ordered out of Kenya will stay

By Marty Croll

NAIROBI, Kenya (BP) — Nine Christian missionaries have been allowed to stay in Kenya despite previous deportation orders, and newspapers there have published nothing more about an alleged coup plot said to involve the missionaries.

Seven other missionaries expelled from the country in November have not yet returned. A Kenya embassy official in Washington said the Kenyan and U.S. governments are investigating the entire matter. None of the deportation orders involved Southern Baptist missionaries.

The alleged plot was said to link missionaries of various denominations with a white supremacy group related to the Ku Klux Klan and dedicated to overthrowing several African governments.

American officials called the story baseless and patently absurd. But publicity about the affair became "detrimental to missions and missionaries" in Kenya, according to a statement released Nov. 22 by Southern Baptist missionaries in Nairobi.

The seven deportations Nov. 13 were triggered by a memo the Kenyan government claimed to have recovered and used to avert an overthrow. Kenyan newspaper reports about the memo set off a hunt for other "evil foreigners" claiming to do God's work. Nine more missionaries subsequently were ordered to leave.

About a week after the story surfaced, the country's largest English-language newspaper, the Daily Nation, reported the last nine missionaries told to leave would instead be allowed to stay, said to James Hampton, a Southern Baptist missionary administrator in Nairobi. The newspaper stated it had wrongly implicated a North Carolina church and

its pastor by accepting the memo's authenticity.

The memo appeared to have been printed on the stationery of Foscoe Christian Church in Boone, N.C., and signed by the church's pastor, Kenneth A. Caswell.

About 100 Southern Baptist missionaries work with some 60,000 Baptists in Kenya.

Marty Croll writes for the FMB.



### "Up on the housetop . . ."

Carl Teel, pastor, Bethany Church, Potts Camp, challenged the Sunday School classes during the month of November to reach an attendance goal of 49. If the classes met this goal Teel was to eat a turkey leg on top of the church building.

Teel was Mr. Jack Pumpkin at a fellowship on Oct. 31.

## Cattle breeder heads for new frontier

NEW ORLEANS — Frank Pevey is a Horn Hereford cattle breeder from Cleveland, Miss. but now he and his wife, Jerry, are headed for a new frontier.

Pevey, a student at New Orleans Seminary, has been appointed as an agricultural evangelist to Tanzania by the Southern Baptist Convention's Foreign Mission Board.

"We have a tremendous excitement about the Lord calling us into missions," said Pevey. "We feel like it'll be a time when the Lord will strengthen us as a family unit and use us to minister to people in Tanzania."

"Our goal is to use the medium of agriculture to build relationships through which we can share the gospel," he said, "in keeping with an overall foreign missions goal of evangelism which results in churches."

As a wife and mother of two daughters — Beth, 7; and Ashley, 5 — Jerry Pevey has goals of her own. "I'd like our home to have a warm, loving atmosphere, where people of another

culture can come in and feel the love of God; and from there, branch out into other ministries, such as Bible studies and ladies' WMU work."

The Peveys will take four years' supply of toiletry items and food, such as soap, flour, sugar, and spices, with them when they go to Tanzania. Pevey said items such as these, if available at all, are extremely expensive in that country.

"What's available there is whatever you can grow," said Pevey. "We'll probably take some canned goods to supplement until we can get something growing." Also, most of the meat available in Tanzania comes from game, he said, so the Peveys may have to hunt their own meat.

"We've got to learn a tremendous amount about adapting to a culture. We'll be the ones that will do the most learning," he said.

Their decision to be foreign missionaries was a "progressive" one, "like the sun rising slow-

ly to its full height," he said.

"I grew up on a ranch. That's all I've known all my life," explained Pevey, whose father owned a cattle operation. "I enjoyed what I was doing, and was very involved in a local church." But, he felt like he was "not really ministering to people."

Pevey had the opportunity to participate in Mississippi Baptists' partnership evangelism in Argentina. There, "the Lord spoke to me," and he turned the direction of his life toward full-time Christian service.

Guy Henderson, director of evangelism for the Mississippi Baptist Convention Board, said four of these partnership volunteers are now on the mission field.

"We finally came to realize that we needed to make our lives available to go to foreign missions," he said. Any doubts they had about raising their children in a third world country were drowned out by this statement:

"The happiest children in the world are the children of parents who are in the will of God."

Baptist Record

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